

THE
PRINCIPLES,
OR,
The PATTERN of
wholsome words.

Containing a Collection
of such Truths as are of neces-
sarie to be beleeved unto sal-
vation, separated out of the
body of all Theologie:

Made evident by infallible and
plaine prooves of Scripturē.

And withall,

The severall Uses such Principles
should be put to are abundantly shewed.
*A project much desired, & of singular
use for all sorts of Christians.*

By N. B Y F I E L D, Preacher of
Gods Word at Stewortb in Middlesex.

The sixth Edition, corrected & amended.

L O N D O N,

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Church-yard. 1637.

133;02

TO
THE MOST NOBLE
Lady, the Lady DOROTHY,
Countesse of Northumberland:

AND
To the highly honored Ladies
her Daughters,

The Ladies, { DOROTHY SYDNEY
and
LUCY HAY.

N. BYFIELD
Wisheth the abundance of true
Grace and Peace.

Right Honourable,

Have long
since under-
taken (as in
the course of
my Ministry you have
often heard) to extract

A 2 cut

THE EPISTLE

out of all Thcology contained in the Scriptures : the principles, that is, such doctrines which are fundamentall, and absolutely necessary to bee knowne of as many as are to bee saved. This project ought to be well accepted of all sorts of Christiās, that wish their own good : partly in respect of the necessity of the Doctrines here collected under their severall heads : and partly in respect of the apparent evidence of the proofes of Scripture, which are such.

DEDICATORY.

such, as make infallible demonstration to the conscience, by the expresse light contained in them: and partly, because the uses which may be made of the severall principles, are every where abundantly shewed.

And in as much as the Lord hath bin pleased, to give some testimonie to my indeavours herein, in the publicke preaching; I am not out of hope, but that the printing of those Principles may be profitable to many godly and plain hearted Christians,

A ; that

THE EPISTLE

that desire in the plainest manner to understand the meaning of their heavenly Fathers will.

I humbly dedicate this work unto your honors, and pray your acceptation, and the Patronage of it, & to give me leave in the view of the world, to signify this way, both my observance of the many Noble and excellent vertues, which are eminent in each of your Honouris, as also my unfaimed thankfulness for the many favours I have received, and for the coun-

DEDICATORY.

countenance and encouragement of my ministry accounting it a singular mercie of God, that any labors of mine should finde acceptation with persons of so high place and *qualtie*, or any way be succesfull to the prospering of any part of the worke of Gods Grace in your hearts.

Now the *GOD* of all consolation, fill your Noble brests, with all riches of the *true grace that is in Iesus Christ*; that you may abound in the knowledge of the mysteries of

THE EPISTLE, &c.

his Kingdome in all iudgement, and love of the truth, which is according to godlinnesse, and in all those gifts which may bee found unto honow, and praysse, and glory in the revelation of Iesies Christ, Amen.

Your Honours in

all service,

N. BYFIELD.

Isleworth, March 27.

1618.

¶ Certaine of the
chiefest things con-
tained throughout
the whole Booke.

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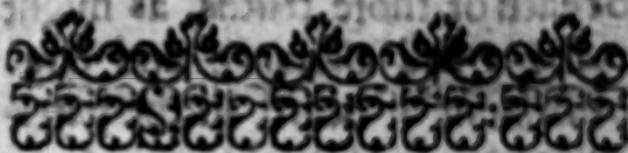
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tuitie of it.

CHAP.



CHAP. I.

*Containing the nature and use of
this Treatise.*



The purpose and drift
of this Treatise, is
to effect 3: things.

First, to extract
out of all *Theologie*
contained in the *Scriptures*, such
truths as are of necessitie to be be-
lieved unto salvation; the know-
ledge whereof is required of all:
In the defence whereof wee
should be ready to suffer the ex-
tremest things, even death it selfe:
and which we should count the
very *Characters* of true Religion,
the distinct knowledge where-
of wee should lay up as great
riches.

Secondly, to gather out of the
Scriptures such evident proofes
of

I
3. Things
intended in
this Tre-
atise.

of each of those truths, as might make a full assurance and establishment of heart, in the particular belief of them.

3

Thirdly, to point out the severall uses wee should make of these fundamentall truths, and to shew to what excellent purpose they may serve us all the dayes of our life.

*The benefit
of atten-
ding to this
course.*

Singularly great would the profit of this project be, if there were a heart in man to use a little diligence in matters of so great moment. Is it not a marveilous benefit in this contending world, for a man to know distinctly, what truths be infallible : and to have the truths, that are absolutely necessary to be beleeved, separated from such, as a man may be ignorant of, and yet be saved ?

And for the second thing, it is certaine, the most Christians know their grounds, but by hearesay, and the common judgement of others : whereas hereto they

they may bee informed of them so, as to know them by proofes of *Scripture*, which with a little labour they may commit to memory, as seed-plots of *Contemplation*.

And for the third, what is the reason, that Common place Divinitie is so out of use in popular teaching ? or that *Catechismes* are looked upon so dully, and learned or taught with so little profit ? but that the use of such doctrine hath not been distinctly shewed : so as men thinke of *Principles*, as of certaine inferiour truths, because they see other points in textuall course, handled with directions for the use of them. Whereas it is certaine, that no doctrines in Religion, have more abundant use in the life of man, nor more urged with varierie of uses in the *Scriptures*, than the heads of *Catechismes*.

And for the warrant of the pro-

The war-
rant of this
course.

project it is evident, that the Apostles did make a separation of truths, and did extract the fundamental Truths out of the maine body of doctrine: and those they delivered to the Churches, as the common treasure of all the Saints: and those both for the honour and use of them, they described by divers titles.

They were called, *The Principles of the Oracles of God*, Heb. 5. 12.

The principles of the doctrine of Christ, Heb. 6. 1.

The doctrine of the foundation, in the same place.

The Patterne of wholesome words, 2 Tim. 1. 13.

The forme of the knowledge of the truth, Rom. 2. 20.

The form of doctrine, into which they were delivered, Rom. 6. 17. All which titles shew the singular use of them.

Now if any aske me, how I will know a Principle?

I answer, by these markes:

First, it is such a truth to be believed, as is contained in the expresse words of Scripture: so as I take a Principle to be a Doctrine plainly expressed in the Word: and so differs from Doctrines, that are deduced from the Scriptures onely *by consequence*, or are there but in darke and obscure words.

Answer.
Principles
may bee
knowne
three
ways.

Secondly, Principles are first truths, that is, such as have beeene from the beginning, and have beeene beleeved in all ages of the Church.

Thirdly, they are such truths, as being stubbornly and wilfully denied, the whole building falleth downe, and men hold not the foundation. Besides, any man may be guided herein, that will make use of the judgement of the Churches in their *Creeds* and *Confessions*, and *Catechismes*; though it be true, that if men narrowly observe the most Ca-

teachismes, they either have not all Principles in, or else they have more than Principles, such truths as are strong meate, and so proove hard sayings to the weake. Neither am I so transported with any over-weening of my selfe in this project, but that with all readinesse I shall subject my endeavours herein to the correction of the godly learned: if my labour may provoke others more sufficient to perfect this worke with such exactnesse, as is further requisite, I shall rejoyce in it, and thinke I have attained a happy end.

I doubt not, but that this labour may bee of great use for younger Divines, to poynt out a way how they may Catechize with more profit, by making the uses of every Principle, as they teach the grounds to the people: yea, it is one part of the Sabbath dayes best imployment in Sermons to treat in this, or the like man-

manner, and so to let the people be truly informed concerning the Characteristicall truths in their Religion, with use of them in their conversation.

Lastly, it will bee some content unto ingenuous mindes, to see the *Principles* cast into some method for the helpe of memory, and quickning of delight, and the more easie learning of them.

C H A P. II.

The Method of Principles.

THE *Principles* concerne either the fountaine and originall of Doctrine, and Knowledge, which is the *Scripture* or Word of God, or the subject of Knowledge, which is God himselfe.

In God, we consider His Nature, and his workes.

The workes of God, as the

The division
of Principles accor-
ding to their
chief heads.

Principles, take notice of them
are: *Creation* and *Providence*.

The *Providence* of God must
be considered either in *generall*,
or as it concernes *Man* onely.

The *Providence* of God, as it
concernes man, hath *Principles*,
that looke upon him in his four-
fold estate.

1 In the *estate of Innocency*.

2 In the *estate of Corruption*,
or *mischery*.

3 In the *estate of Grace*, where
the *Principles* consider,

The *meanes of Grace*, viz. *E-
lection in God*, and *Redemption in
Christ*.

The *subject of Grace*, viz. the
Church.

The *degrees, or sorts of Grace*:
viz. *Justification*, and *Sanctifica-
tion*.

4 In the *estate of Glory*,
where,

Of the resurrection of the dead.

Of the last Judgement.

Of the glory of Heaven.

CHAP. III.

Of the Scriptures.

2 TIM. 3. 16.

The whole Scripture is given by
inspiration of God, &c.

THe originall or fountaine of knowledge is the Scripture, that is, the Bookes of the Old and New Testament ; and those Bookes were first called Scripture, in the New Testament.

There are two Principles concerning the Scripture.

1. That they are the very Word of God, or they flow from God by divine inspiration.

2. That they are perfect without defect or error, every way sufficient of themselves alone to guide us in all things needfull to salvation, without adding ought to them, or diminishing

Two Prin-
ciples about
the Scrip-
tures.

1

2

nishing ought ~~for~~ them.

For the first, that they are by divine inspiration, is infallibly evident from the testimony of the Scriptures themselves, such as these, 2 Tim. 3. 16. before recited.

2 Pet. 1. 20, 21. So that ye first know this, that no prophetic of the Scripture is of any private interpretation. For the prophecies came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost.

And for our more abundant satisfaction, there are other testimonies, that prove the Scriptures to be the very Word of God, and these both *externall* and *internall*.

The *externall* testimonies are such as these :

The divine revelations, with which they were graced from Heaven. For God was visibly present with Moses the writer of

The Scriptures are the very Word of God, proved by testimonies externall and internall.

I

of the Law, and God testified his presence also by the Cloud and smoake about the Arke, in the Tabernacle, and Temple: Fire from Heaven devoured the Sacrifices, and God gave answer by the *Urim* and *Thummim*.

The fulfilling of the Prophecies uttered in the Scriptures in severall ages.

The testimony of the Church in all ages, acknowledging the Bookes of Scripture, as the pure Word of God.

The finall confession of the Martyrs, who at their death did justifie so much, and willingly died in the defence of the truths contained in the *Scriptures*.

The conversion of the soules of men by the power of the *Scriptures*, and the comfort the godly finde in them in all afflictions.

The miraculous calling of the men (as wee may see in *Moses*, and the Apostles) that wrote the *Scriptures*, &c.

The eternall testimony is the witnessse of Gods Spirit, who in the hearts of the godly doth avouch so much, and this is a testimony proper to the household of God.

Thus of the first Principle.

The second Principle is, that the *Scriptures* are perfect, which these places shew :

2 Tim. 3. 17. That the man of God may be absolute, being made perfect unto all good works.

Psal. 19. 7. The Law of the Lord is perfect, converting the soule : the testimony of the Lord is sure, and giveth wisedome unto the simple.

Gal. 1. 8. But though that wee or an Angell from Heaven preach unto you otherwise, shē that which wee have preached unto you, let him be accursed.

Deut. 12. 32. Therefore what-soever I command you, take heed you doe it : thou shalt put nothing thereto, nor take ought therefrom.

Prov.

*Job. 1. 7.
Pro. 30. 6.
Rev. 12. 18*

Prov. 8. 7, 8. For my mouth
shall speake the truth, and my lips
abhorre wickednesse.

All the words of my mouth are
righteons : there is no lewdnesse,
nor frowardnesse in them.

The consideration of which
Principles may serve us for di-
vers uses ; both for instruction
and reproofe, for tryall, and for
consolation : first, wee should
hence be perswaded :

the vies.

To study the Scriptures with
all diligence, and to strive to get
the plenteous knowledg of them ;
searching those divine words, and
exercising our selves in the mor-
ning and evening ; accounting so
much to be added to our riches,
as we get of this excellent know-
ledge.

1. For in-
struction.

John 5.39. Search the Scrip-
tures : for in them you thinke to
have eternall life, and they are
they which testifie of mee.

Col. 3. 16. Let the Word of
God, or Christ, dwell in you plen-

reonsig in all wisedome, teaching
and admonisbing your owne selves,
&c.

Psal. 1. 2. But his delight is in
the Law of the Lord, and in his
Law doth he meditate day and
night.

Labouting by all meanes to
acquaint our Children, and Fa-
mily with them.

Deut 6. 7. And thou shalt re-
bourse them continually unto thy
Children, and shal talke of them,
when thou sittest in thy house,
and as thou walkest on the way,
and when thou lyest downe, and
when thou risest up, &c.

Secondly, Since they are of
God, and so perfect, we should
rest upon the directions and com-
forts we finde in them, and esta-
blish our hearts in all things wee
learene out of them; Rom. 15. 4.
For whatsover things are written
aforetyme, are written for our
learning, that we through pati-
ence, and comfort of the Scriptures
migh-

might have hope. They are a sure Word; we may rest upon them, 2 Pet. 1. 19. as believynge that every Word of God is pure, and that God will make them good to such as trust in him, Prov. 30. 5, 6.

Thirdly, Wee should care to reade and heare these *Scriptures* with all due preparation and attention, and high estimation, receiving them, *as the Word of God*, and not of man : 2 Thess. 2. 13. labouring to bring cleane hearts, and a meke and teachable spirit to them, as being able to save our soules: Jam. 1. 21, 22. with a resolution to doe whatsoever God requireth in them.

Fourthly, Wee should love them above all treasures, accounting them more deare than thousands of gold and silver, and reckoning the sentences learned out of *Scriptures*, as the fairest ornaments can decke us : Dan. 11. 18, 19. Psal. 119. 72.

3

4

Fiftly,

5

Fiftly, Wee should therefore make them the rule of all our actions, and come continually to them, to see whether our workes be wrought in God, and shew the power of the Word in the demonstration of the apparent life of it, in commanding all our particular actions, that men may see the light of the word in the light of our good workes.

Phil. 2. 15. That we may bee blameleſſe and pure, and the sonnes of God, without rebuke in the midst of a naughtie and crooked Nation, amongſt whom you ſhine as lights in the World.

Gal. 6. 16. And as many as walke according to this rule, peace ſhall be upon them, and mercy up- in the Israel of God.

Pſal. 119. 105. Thy word is a Lanterne unto my feet, and a light unto my path.

Yea, wee ſhould daily try and ſearch the ſecrets of our hearts by it, as that which onely can doe

doe it, Heb. 4. 12. For the Word of God is lively and mighty in operation, and sharper then any two-edged Sword, and entreth through, even unto the dividing asunder of the soule and the spirit, and of the joynts, and the marrow, and is a discerner of the thoughts, and intent of the heart.

Sixtly, Wee should therefore in all questions and controversies let the Scriptures judge, and thinke of no man, above what is written, Gal. 1. 8. 1 Cor. 4. 6. Esay 8. 20.

Thus much for instruction.

Secondly, these Principles reprove the Papists & carnall Protestants, and the godly too.

The Papists are here reprooved.

1. For making the authoritie of the Scriptures to depend upon the testimony of the Church, whereas the Church is built upon the Scriptures, Ephes. 2. 20.

And

2 For re-
proove.

3
Of the Pa-
pists in 4
things.

And are built upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief Corner-stone.

2. For not holding it to bee sufficient without Traditions, contrary to the expresse Word, 2 Tim. 3. 17. That the man of God may be absolute, being made perfect unto all good workes.

3. For with-holding the Scriptures from the common people, keeping them from the sight of their Fathers will, contrary to the Word, John 5. 39. Search the Scriptures: for in them you thinke to have eternall life, and they are they which testify of mee.

Col. 3. 16. Let the Word of God dwell in you pleniconly in all wisedome, &c.

4. For judging controversies without them : contrary to the Commandement, Esay 8. 20. To the Law and to the testimonie: If they speake not according to this

this Word, it is because there is no light in them.

The carnall Protestants are here reproved,

1 For their miserable neglect of the reading, hearing, meditation, and the care to yeeld obedience to the Scriptures : yea, to the wretched neglect of the very buying of the Bible for their use and the use of their families, and for daring to live without the preaching of the Word in times of spirituall famine.

2 For their vile audaciousnesse, that dare live in such sinnes, as they heare threatned in the Scriptures, prophanelly despising the warning daily given them,
Esay 30. 11. 12 Jerem. 23. 9-10.

3 For their scorning and deriding of such as honour the Word, and frequent the hearing of it.

Esay 57. 3, 4 But you will say, Children, come hither, the seed of the Adulterer, and of the Whore:

On

2

2. Of carnall Protestants.

On whom have you rested? Upon whom have you gaped, and thrust out your tongues? Are you not rebellious children, and a false seed?

4. For their irreverence, when they come to the house of God to heare, Eccles. 5. 1.

Yes, the godly themselves ought to be humbled by the consideration hereof:

1. For their distractions in the hearing and reading of the Word.

2. For neglecting the counsels and directions given out of the Word.

3. For not resting upon it through unbelief.

4. For too much aptnesse to receive opinions, if they come from men they account godly, though they have no warrant from the Word. There be traditions on the right hand, as well as on the left.

Thus much for reproofe.

Thirdly, wee may all try our selves,

3. Of the
godly.

3. For tri-
al.

selves, what we are by our respect of the Scriptures : If wee love and heare the Word, wee are of God. Joh. 8. 47. *He that is of God, heareth Gods Word: yee therefore heare them not because yee are not of God. Gods people are a people, in whose hearts is Gods Law,* Elay 51. 7. Psal. 37. 31.

Lately, it may bee a singular consolation to all such as finde the word of God to testify with them : it matters not what the World sayes, or thinkes of us, if we can finde that the *Word of the Lord is good concerning us* : our hearts may be at rest, when God speakes peace by his Word, and wee may be sure wee are in the right way, when we follow the directions of the Word.

4. For con-
solation.

C H A P. IV,
of G O D.

P S A L. 72. 18, 19.

Hitherto of the *Principles* concerning the fountaine of knowledge : the subject of knowledge is God, who must be considered two wayes : first, *In his nature* : secondly, *in his works*.

Concerning God considered in his nature, there are four *Principles* :

- 1 That he is, that is, *that there is a God*.
- 2 That he is *glorious in Nature*.
- 3 That hee is *three in Persons*.
- 4 That he is *one in Essence*.

For the first, that there is a God, is every where apparant, in every leafe, yea almost in every line of Scripture ; and therefore I spare *quotations*, it being

4. Principles concerning God.

1

2

3

4

1

being out of all doubt, that the Scripture saith so.

And against all seeds of *Atheisme*, men may keepe in their mindes these other testimonies; both inward and outward.

The inward testimonies, that prove there is a *God*, are these:

1. *The horrour of conscience*, that befals men after the committing of sinne, dreading a supreme Judge; which terrors wee see are oftentimes such as are most dreadfull, and such as no outward thing can still.

2. *The testimony of the holy Ghost*, infallibly satisfying the godly herein.

3. *The revelation of God to the hearts of his people*, daily finding him in the use of his Ordinances, which presence of God they likewise misse, if they sinne presumptuously.

The externall testimonies are taken from the workes of God, either more generally in the World:

That there
is a *God*, is
proved,
1. By testi-
monies in-
ternall.

1

2

3

2. By testi-
monies ex-
ternall, and
so either in
the world.

World; or more specially in the Church.

The world testifies there is a God,

1. In respect of the *creation* of it: this huge frame could not make it selfe, and therefore of necessitie there must be some *being* that gave it being.

2. By the *motion* that is in it: For that shewes there is a supreme mover.

3. By the strange *Judgements* that fall upon the wicked sometimes in the very *act* of sinning, and sometimes at the very instant of the wishes of wicked persons.

4. In that all *Nations* have at all times acknowledged a God.

In the *Church* God hath proved himselfe to be:

1. By *apparitions*: God hath shewed himselfe by certain forms or signes of his presence: thus *Adam, Noah, Abraham, Isaac, Jacob, Moses, &c.* saw God.

2. By the *miracles* wrought beyond all the course of nature:

Or in the
Church.

as when he raised dead men ; di-
vided the Sea ; made the Sunne
goe backward, &c.

Thus of the proofe of the first
Principle.

2. That God is also marueilous-
ly glorious in his nature, these pla-
ces shew : *Psal. 29. v. 8.* all over.

Exod. 33. v. 18. Againe, he said ;
I beseech thee shew me thy glory.

19. And he answered, &c,
Esa. 6. v. 2, 3, And one cryed to
another and said, Holy, holy, holy
is the Lord of Hosts, the whole
world is full of his glory.

I Tim. 6. v. 16. who onely hath
immortalitie, and dwelleth in the
light that none can attaine unto,
whom never man saw, neither can
see ; unto whom bee honour and
power everlasting. Amen.

And how can he be but exceeding
glorious, when as he is.

1. Incorporeall, beyond all the
perfection of bodily things, *John*
4. v. 24. God is a Spirit.

2. Eternall, without any begin-
ning,

10. Glori-
ous.
The nature
of God.
for he is

1
Incorpo-
real.

2
Eternall.

ning, Psal. 90. 2. Before the moun-
taines were made, and before thou
haddest formed the earth, and the
world, even from everlasting to e-
verlasting thou art our God.

3
Incompre-
hensible.

3. Infinitely immense, and in-
comprehensible, I King. 8. 27. Is it
true indeed that God will dwell on
the earth? Behold, the heavens,
and the heavens of heavens are not
able to containe thee, how much
more unable is this house that I
have built?

Jere. 23. 24. Doe not I fill hea-
ven and earth, saith the Lord?

4
Immutable.

4. Immutable, without sha-
dow of change, Jam. 1. 17. Every
good giving, & every perfect gift
is from above, and commeth downe
from the Father of lights, with
whom is no variableness, neither
shadow of turning.

Numb. 23. 19. God is not as
man, that he should lie, neither
as the Sonne of man, that he
should repent: Hath he said, and
shall he not doe it? and hath hee

spoken,

spoken, and shall hee not accom-
plish it?

5. Omnipotent, so as nothing is
impossible to him, Psalm. 115. 3.
But our God is in heaven, he doth
whatsoever he will.

Math. 19. 26. And Iesus be-
held them, and said unto them, with
men this is impossible, but with
God all things are possible.

Job 42. 2. I know that thou
canst doe all things, and that
there is no thought hidden from
thee.

6. Omniscient, so as he knowes
all things universally, and per-
fectly, Psal. 147. 5. Great is our
Lord, and great is his power, his
wisdom is infinite.

Rom. 11. 33. O the deepnesse
of the riches both of the wisdome
and knowledge of God! how un-
searchable are his judgements, and
his wayes past finding out?

Heb. 4. 13. Neither is there
any creature, which is not mani-
fest in his sight: but all shengs
are

5
Omnipo-
tent.

6
Omniscient.

are naked and open unto his eyes,
with whom we have to doe.

7
Most holy.

7. *Most holy*: without sinne
in himselfe, and hating sinne in
others. *Psal. 5. 4.* For thou art not
a God that lovest wickednesse: nei-
ther shall evill dwell with thee.

Esa. 6. 3. And one cryed to ano-
ther, and said, *Holy, holy, & ^{holy} is the*
Lord of Hosts.

8
Indepen-
dant.

8. *Al sufficient and indepen-
dant*, *Gen. 17. 1.* The Lord ap-
peared to Abraham, and said unto
him: I am God al-sufficient,
walke before me, and be thou up-
right.

Exod. 3. 14. And God answe-
red Moses: I am that I am, &c.

Rom. 14. 36. For of him, and
through him, and for him are all
things: to him be all glory for e-
ver, Amen.

9
Most merci-
full.

9. *Most mercifull*, *Exod. 34.
6. 7.* So the Lord passed before his
face, and cryed: The Lord, the
Lord, strong, mercifull, and gra-
cious, &c.

Reser-

Reserving mercy for thousands,
forgiving iniquity, and transgres-
sion, and sinne, and not making the
wicked innocent.

Psal. 136. the whole.

Lastly, *Immortall*: so as hee
can never dye or cease to be i
Tim. 1. 17. Now unto the King
everlasting, *Immortall, invisible,*
unto G O D onely wise, bee ho-
nor and glory for ever and ever.
Amen.

10
Immortall.

And all this should teach us:

1 To adore, and feare this
great and glorious God, Rom. 11.
33, 35, 36.

The Iyes.

I

1 For in-
struction.

2

2 To dilate our hearts in a spe-
ciall manner in his praise: Never
such a subject of praise, as G O D.
His praises should take up all
people, by all meanes, and at all
times, while we have any being,
Psal. 72. 18. 19 *Blessed be the*
Lord G d, and blessed be his glo-
rious Name for ever, and let the
whole earth be filled with his glo-
ry, Amen, Amen.

C

Psal.

Psal. 96. &c. Oh sing unto the Lord, all the earth, blesse his name, declare his glory from day to day; the L O R D is great, and greatly to be prayed: give unto the L O R D the glory due unto his Name.

Psal. 147. I. Praise ye the Lord; for praise is comely, Psal. 148. the whole. Revel. 5. 9. &c.

3

With speciall admiration to set our hearts and affections upon him, to love him with all our soules, and all our might, Deut. 30. 6. And the Lord thy God will circumcise thine heart, and the hearts of thy seed, that thou maist love the Lord thy God with all thine heart, and with all thy soule, that thou maist live.

Oh these beauties should make us wonderfully in love with God! who onely is worthy to be accounted of a good nature.

Math. 19. 17. And he said unto him, Why calst thou me good? there is none good, but one, even God, &c.

4 With

4. With all diligence to seeke
all good at his hands.

4

5. With all thankfulness to
acknowledege what good we re-
ceive from him ; yea, acknowled-
ging all we have to be from him,
Jam. 1. 17.

5

What are wee, that so great
a God should set his heart upon
us to shew us mercy ?

6. Seeing he is a Spirit, and
so transcendently glorious, and
knowes all things, we shculd re-
slove to serve him with all pos-
sible affection, putting on all the
beauties of the best holinessse wee
can get, when we come into his
presence, *Job. 4. 24.* God is a Spirit,
and they that worship him, muſt
worship him in spirit and truth.

6

7. Let us for ever hate finne,
and strive for all possible imitati-
on of his holinessse, *Psal. 36. 10.*
Extend thy loving kindnesse to
them that know thee, and thy righ-
tousnesse unto them that are up-
right of hearts.

7

1 Pet. 1. 15, 16. But as he which hath called you is holy, so be you holy, in all manner of conversation.

Because it is written: Be you holy, for I am holy, &c.

1 Joh. 5. 18, 19. Wee know that whosoever is borne of GOD, sinneth not: but hee that is begotten of God, keepeth himselfe, and the wicked toucheth him not, &c.

Job 24. 6. Therefore I abborre my selfe, and repent in dust and ashes.

8
If we would
study the
glorious na-
ture of God,
we must ob-
serve six
Rules.

Finally, wee should strive to get & encrease in the true knowledge of our glorious God, wee should studie his glory; but then we must be warned, when wee goe about this studie, to looke to divers things.

1 Wee must repent us of our sinnes, for this knowledge requires a cleane heart.

2 Wee must bring an humble and teachable minde, *Psal 25. 9.*

Then

Them that be meek, will be guide
in judgement, and teach the hum-
ble in his way.

3 Let the Word be thy guide:
look for him in the Word: Thou
must captivate thy Reason, and
advance thy faith.

4 Thou must goe to the Sonne
to reveale the Father: pray Christ
to shew thee the Father: Joh. I.
18. No man hath seene God at any
time: the onely begotten Sonne,
which is in the bosome of the Fa-
ther, bee hath declared him,
etc.

5 Pray for the spirit of reve-
larion to forme this in thee, and
resolve to get thy heart estab-
lished in the knowledge of God,
by many prayers.

6 Observe him in his Image
in his children, get affection to
them, and live much with them.

I Job. 4. 8, 12, 14. Hee that lo-
veth not, knoweth not God; for
God is love.

No man hath seene God at
any

any time ; if wee love one another, God dwelleth in us, and his love is perfect in us, &c.

Thus much for Instruction.

2
For humili-
ation.

Here is also much matter of humiliation for those vile *Arbe-
istical thoughts*, & base conceits which are in mens mindes concerning God : and for the daily neglect of Gods presence ; forgetting him dayes without number, and for daring to sinne in his sight ; but especially for want of those burning desires after God, and that surpassing love of his glorious nature.

3
For confon-
lation.

Thirdly, heere is a singular *Consolation* unto all those that are assured they are in favour with God. Why doe not our hearts say, *Wee have none in heaven but God*? and doe desire none in earth with him ? *Psal. 73. 25.* seeing he is so all-sufficient, able to doe us so much good ; and our plentifull reward, *Gen. 17. 1.* and knowes our wayes, *Psal. 1. 6.*

and

and entertaines his people with so much grace, *Psal. 36. 7. 8.* and the rather because he will never change, and loves thee with an eternall love, *Jam. 1. 17. 2 Tim. 2. 13. Numb. 23. 19.*

This should be the life of our lives, it is very eternall life to know him to be ours in *Christ,* *John 17. 3. Jerem. 9. 24.*

Thus of the second Principle.

The third Principle is, that there be three persons in the Trinity, which may be proved two wayes:

1 That there is more then one person, *Gen. 1. 26. Furthermore, God said, Let us make man in our owne Image according to our likeness, &c.*

2 That there are three in number, *Matth. 3. 16, 17. And loe, the heavens opened unto him, and John saw the spirit of God descending like a Dove, and lighting upon him.*

And loe, a voice came from

Heaven, saying; This is my beloved Sonne, in whom I am well pleased &c.

Math. 28. 19. Goe therefore and teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost.

2 Cor. 13.13. The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Amen.

Joh. 14.16,17,18. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, &c.

John 15. 26. But when the Comforter shall come, whome I will send unto you from the Father, &c.

Joh. 5.7. For there are three which beare record in Heaven; the Father, the Word, and the holy Ghost, and these three are one, &c.

* These three were called in the Old Testament, The Lord, the Angel of the Lord, and the Spi-

rit of God: and in the new, The Father, the Sonne, and the holy Ghost.

The Use should be:

1 To teach us to conceave of God with all possible adoration of his glorious condition, who hath in the manner of his nature, what is beyond the reach of men or Angels: Thou must believe that this is so, though reason cannot tell thee how it is; let it suffice thee to know that it is. Thou shalt know more how it is, both when thy knowledge is more growne on earth, and when thou comnest to thy perfect age in heaven.

2 When thou comnest to worship God, make conscience of it, that thou rob not any of the persons of their glory: But know that there are three persons, not one person onely.

3 Learne thou in thy course of life from the Word, and workes of God, to give to each person

Uses of the doctrine of the Trinity.

I

2

3

his glory, as it is written of him, or done by him.

4

This may bee an unspeakable comfort to thee, if thou consider what the blessed Trinitie is to thee : thy holinesse and happinesse was conceaved, decreed, framed, purchased, renued, and shall be for ever testified by three in heaven, 1 John 5. 7. For there are three which beare record, &c. Gen. 1. 26. as before.

Thus of the third Principle.

4

That there
is but one
God, pro-
ved.

That there is but one God, is prooved in these places, Deut.
6. 4. Hear O Israel, the Lord our God is Lord onely, &c.

Esay 44. 6. 8. Thus saith the Lord, the King of Israet, and his Redeemer, the Lord of Hosts : I am the first, and I am the last, and without me there is no God. You are my witness whether there be a God beside me, &c.

Marke 12. 29. Hear, Israel, the Lord our God is the onely Lord,

Lord, &c. Eph. 4.5, 6. 1 Cor. 8.4.
We know that an Idoll is nothing
in the World, & that there is none
other God but one, &c.

The Uses are these:

The Uses.

i.

i Adore him, whom all
creatures are bound to serve and
acknowledge, who hath no
partners in his supreme Sov-
raignty.

Psalm. 86. 9, 10. *All Nations*
whom thou hast made, shall come
and worship before thee, O Lord,
and shall glorifie thy Name:

For thou art great, and doest
wondrous things, thou art God a-
alone, &c.

2 Love him alone, or above
all: He knoweth them that love
him and shew it by serving him
only, Deut. 6.4.5. *The Lord our*
God is Lord only.

And thou shalt love the Lord
thy God with all thine heart, and
with all thy soule, and with all thy
might; &c. Marke 12. 29, 30.
as before.

3 It

3 It should repente us, that ever wee relyed upon any other but him, learning hereafter for ever to relye upon him in our desperatest extremities, as these places shew, *Deut. 32. 37, 38, 39.*
Isay 37. 16. 1 Sam. 2. 3, 3.

4 We should therefore keepe the unitie of the Spirit in the bond of peace, as is urged, *Ephes. 4. 3. 6. &c.*

5 Wee should therefore use but one Mediator to him, *I Tim. 2. 5.* For there is one God, and one Mediator betweene God and Man : which is the Man Christ Jesus, &c.

6 Lastly, how happy are his people? they are most sure to prosper and grow, as from the consideration of this Principle is shewed, *Isai. 44. 6, 7, 8.* with coherence.

Hitherto of the nature of God: the workes of God follow: his workes are either of Creation or Providence.

CHAP. V.

Of the Creation.

Reuel. 4. 11
Psal. 8. 12.

Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy wills sake they are, and have been created.

There are five Principles concerning the Creation.

1. That the World had a beginning and was not eternall, Gen. 1.

2. In the beginning God created the Heaven, and the Earth, &c. Pro. 8. 22. &c. When there were no depths, was I begotten; when therewere no fountains abounding with water, &c.

Ephel. 1. 4. As he hath chosen us in him, before the foundation of the world, &c. Col. 1. 14. Ps. 90. 1. 2. 3. That

3 Principles concerning the Creation.

2 That this World, and all things therein, was made by God, Act. 17. 24. God that made the World and all things that are therein, &c.

John 1. 3. All things are made by it, and without it was made nothing that was made.

Genes. 1. 1. Psalm. 33. 6. By the Word of the Lord were the heavens made, and the host of them by the breath of his mouth.

Isaiah 40. 28. Knowest thou not, or hast thou not heard, that the everlasting G O D the Lord, hath created the ends of the Earth?

Colos. 1. 16. For by him were all things created, which are in Heaven, and which are in Earth, things visible and invisible, &c.

3 That all was made of nothing.

Rom. 4. 17. Before G O D, whom we believed: who quickeneth the dead, and calleth those things

things which be not, as though they were.

Heb. 11. 3. Through faith we understand, that the World was ordained by the Word of God, so that the things which we see, are not made of things which did appear.

4 That God made all things by his Word onely : He spake, and it was created: He said, Let it be, and it was so, Gen. 1. Heb. 11. 3. Psalm. 33. 6. 9. all recited before.

5 That all things in their Creation were made good, Gen. 1. 31. and 2. 1. And God saw all that bee had made, and loe, it was very good, &c.

The Use may bee :

For information : The glory of the Lord shall endure forever: He shall rejoice in his workes, Psalm. 104. 31

For instruction, and so the Scripture teacheth us by the Creation.

4

5

Vses.

I

2 For in-
struction.

2

6. Vses for
instruction.

1 To

1 To feare him, and stand in awe of him, even all the inhabitants of the earth, who are the worke of his hands, *Psalme 33. 6, 7, 8.*

2 To study the knowledge of these workes of his ; to remember them, contemplate of them, and praise his workmanship, and admire his glory, that doth great things, and unsearchable, yea maruellous things without number, &c. *Job 9. 10, 11.* Shall we not sing unto the Lord all our life, and praise our GOD, while we live, &c. *Psal. 104. 33.* seeing The Heavens declare the glorie of GOD, and the firmament sheweth the worke of his hands : *Psalme 19. 1:* and the invisible things of him, that is, his eternall power and God-head are scene by the creation of the world, being considered in his workes, &c. *Rom. 1. 20.* Let us remember that God gave a Sabbath, of purpose to remember the glory

glory of God in the creation.

3 To observe the distinct glory of every person, admire that Sonne, by whom God made the World, *Heb. i. 12. Col. i. 16.* and that *Spirit*, that sitting upon that *Chaos*, first hatched it, *Gen. i. 2.*

4 To acknowledge Gods soveraignty : let *him* take whom hee will away, who can say, What dost thou ? *Job 9.12.*

5 Upon all occasions, and in all distresses to seeke unto him for helpe, assistance, and succour, *Psalm. 124.8. Psalm. 134. 3.* yea believing in him, though we see no hope in respect of outward meanes, *Rom. 4.19. Heb. 11.3. Isaiah 37. 16.*

And as this is true of affliction and outward distresses, so it is true of all spirituall distresses about the meanes or matter of holines : for God himselfe useth the word (create) in both, to shew us, that it is lawfull for that reason

reason to rest upon him, *Isaiah 57. 19.* I create the fruit of the lips to be peace, &c. *Psalme 51. 10.* Create in mee a new heart, &c. so it is applyed to good works, *Ephes. 2. 10.* and to our protection in generall, *Esay 4. and 5.* To shew, that if it were as difficult as to make heaven and earth at the first, yet G O D will doe it.

6 To teach us compassion to the Creatures, wee should love the worke of his hands, and not be cruell to them, or voyde of pittie.

These principles also may serve for reproofe of wicked men:

1 For not fearing God, and not trembling before him, as *Jerem. 5. 22, 23.* Fear yee not me, saith the Lord ? will yee not be afraid at my presence, which have placed the sands for the boundes of the Sea, by the spirituall decree and perpetuall, that is cannot passe it, &c.

2 For

Uses for
reprooфе.

2

2 For not regarding his works,
Esa. 5. 12. And the harpe, and
viole, and timbrell, and pipe, and
wine are in their feasts : but they
regard not the worke of the Lord,
neither consider the worke of his
hands.

3

3 For hardning themselves in
their sins, notwithstanding Gods
threatnings, Job 4. 13. with vers.
15, 16, 21.

And lastly, for consolation to
all that put their trust in him,
Psal. 146. 5, 6.

He can dispose of all, since the
earth is the Lords, and all that is
therein. Oh, what is man, that
God should be mindfull of him,
and give him such pre-eminence
over the workes of his hands ?
Psal. 8. 4, 5, 6, 7, 8. Pro. 8. 31.

Thus of the *Creation*.

C H A P.

C H A P. VI.

Of Gods Providence.

R O M. I I . 3 6.

For of him, and through him, and for him, are all things. To him be glory for ever, Amen.

7 Principles
concerning
Gods Pro-
vidence.

I

The Principles concerning
Gods Providence; are,

I That God still knowes, and takes continuall notice of all things:

Prov. 15. 3. *The eyes of the Lord, in every place, behold both the e-
vill, and the good.*

Zach. 4. 10. *These seven are
the eyes of the Lord, which go
through the whole world.*

Heb. 4. 13. *Neither is there any creature which is not manifest in his sight but all things are naked and open unto his eyes, with whom we have to do.*

Psal. 113. 6. *Who abaseth him-
selfe*

selfe to behold things in the hea-
ven, and the earth.

2 That God upholds, and go-
vernes, & disposeth of the world,
so as all things continue through
him.

3 Psal. 119. 91. They continue e-
ven to this day by thine ordinance:
for all are thy servants.

Job. 5. 17. But Jesus answered
them: My Father worketh hither-
to, and I worke.

Act. 17. 25, 28. Hee giveth
all life, and breath, and all things:
For in him we live, and move, and
have our being.

Psal. 104. 14, 21, 27, 28, 30. He
causeth grasse to grow for the cat-
tell, and hearbe for the use of man,
that he may bring forth bread out
of the earth.

The Lyons rorc after their prey,
and seeke their meat at God.

All these wait upon thee, that
thou mayest give them food in due
season:

Thou givest it to them, and they
gather

gather it ; thou openest thy hand,
& they are filled with good things.
Again, If thou send forth thy spi-
rit, they are created, and th u-re-
newest the face of the earth.

4 That this providence of
God reacheth to all things ; even
the smallest things are governed
and upheld by God.

Rom. 11. 36. For of him, and
through him, and for him, are all
things : to him be glory forever.
Amen.

Matth. 10. 29. 30. Are not two
Sparrowes sold for a farthing ? and
one of them shall not fall on the
ground without your Father :

Yea, and all the hayres of your
head are numbered.

Psal. 147. 8, 9. 16, 17 Which
covereth the Heavens with clouds,
and prepareth raine for the earth,
and maketh the grasse to grow up-
on the mountaines.

Which giveth to Beasts their
foode, and to the yong Ravens
that cry.

Hee giveth snow like wauall, and scattereth the boare Frost like ashes.

Hee casteth forth his Ice like morsels, who can abide the colde thereof?

Hee sendeth his Word, and melteth them, he causeth the Winde to blow, and the waters flow.

4 That of all Creatures, God hath most care and respect of man.

4

Prov. 8. 31. And tooke my so-lace in the compasse of his earth, and my delight is with the Children of men.

Psal. 8. 3,4. What is man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

I Cor. 9.9,10. For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Oxe, that treadeth out the corne; Doth God take care for Oxen?

Either saith hee it not altogether for our sakes? For our sakes

Of Gods Providence.

no doubt it is writē, that he which
eareth, should care in hope, and
that hee that thresheth in hope,
should be partaker of his hope.

5 That the good or evill which
befals man, is not without Gods
providence.

Amos 3. 6. Or shall a trumpet
be blowne in a City, and the people
be not afraid? Or shall there be
evill in the Cittie, and the Lord
hath not done it?

6 That hee doth whatsoever
pleaseth him in Heaven and in
earth, Psal. 115. 3. But our God
is in Heaven, he doth whatsoever
he will.

Jonah 1. 14. For thou (O Lord)
hast done as it pleased thee.

Eccles. 3. 14. I know that what-
soever God shall doe, it shall be for
ever: to it can no man add, and
from it can none diminish. For God
hath done it, that they should feare
before him.

7. That Gods dominion is e-
verlasting, Psal. 146. 10. The
Lord

Lord shall raigne for ever, O Si-
on, thy God endureth from genera-
tion to generation: Prayse ye the
Lord.

The uses are;

For information; this is a glo-
rious subject to meditate of, and
if wee search into it distinctly,
there are many things admirable
in Gods government; as

1 First, the Vice-gerency of
Christ his Sonne, Heb. 1.3. Who
being the brightness of the glory,
and the engraved forme of his per-
son, and bearing up all things by
his mighty Word, &c.

2 Secondly, the splendour of the
meanes hee useth, even Kings on
earth are his servants; Prov. 21.
1. The Kings heart is in the hand
of the Lord, as the Rivers of Wa-
ters: he turneth it whithersoever
it pleaseth him: yea, Angels in
Heaven: See the admirable glo-
ry of the government of Angels
in the World, as is shaddowed
out in Ezech. 1.4. to 15.

The Uses.

1

1 For In-
formation.

1. Things
admirable
in Gods
Govern-
ment.

3 The varietie of meanes hec hath, and can even raise all the Armies of Heaven and Earth.

4 His working sometimes without meanes, Gen. 2.

5 His working against meanes sometimes, Psalme 105.12. to 16. The Sunne must stand still: Fire must not burne: The Sea must not drowne, &c.

6 The Extent of his govern-
ment; what a work to order all things?

7 The preservation of all the sorts of things, even by the word of God: By successi in purpos-
sing his creation: and suppor-
ting all things, providing daily for them.

8 The destruction hee makes amongst the creatures, Psal. 104.
29. By deluge, fire, sword, pesti-
lence, tumbling downe Monar-
chies, &c. Psal. 68.1.

9. The ordering of the disor-
ders of the World, turning sinne
to good, as an Apothecary doth

poyson, and directing evill instruments, wicked men, to punish the wicked, or to correct the godly. To see how God lookes one way, and they another. Nebuchanezzar intendes to satisfie his owne pride, revenge, ambition, covetousnesse : yet God guides it to another use, even to correct his people, which hee sheweth by burning his rod, *Esa 10.5.6. Esa. 14.5,6. and 29* and God directs the evill actions of the wicked to a good end: so of the Jewes in killing Christ, &c.

10 But especially his admirable disposing of all things; notwithstanding the infinite multitude of all things in the world, which is shadowed in the wheeles, *Ezech.1.15. etc.*

11 All this to bee done without labour, or vexation: say therefore, as *Psal. 104. 1.24.* My soule praise thou the Lord: O LORD my God, thou art exceeding

ding great, thou art clothed with glory and honour.

O Lord, how manifold are thy workes! in wisedome hast thou made them all; the earth is full of thy riches.

Psal. 106.2. who can expresse the noble acts of the Lord, or shew forth all his praise?

47. Save us, O Lord our God, and gather us from among the Heathen, that wee may prasse thy holy name, and glory in thy praise, &c.

Psal. 107.8. Let them therefore confesse before the Lord his loving kindness, and his wonderfull workes before the sonnes of men.

22. And let them offer sacrifice of praise, and declare his works with rejoicing.

Psal. 113.3,3,4,5.

The second Vse, is for reproofe and confutation.

i Of such Atheists as say God doth not see, or not regard, Psal. 94.7.&c. Yet they say, The Lord shall

shall not see ; neither will the God
of Iacob regard it.

2 Of such as acknowledge
Chance or Fortune.

3 Of the discontentment that
is in men with their condition :
David calls himself a Beast for
this, Psalme 73. 22. So foolish was
I and ignorant : I was a Beast be-
fore thee.

4 Of the security of wicked
men : If God governe, woe to
them, Psalm. 139. 7. 8. Whither
shall they goe from thy Spirit ? or
whither shall they flye from thy
presence ?

If they ascend into Heaven, thou
art there ; if they lye down in Hell,
thou art there.

Job 9. 4, 5. Hee is wise in heare,
and mighty in strength, who hath
beene fierce against him, and hath
prospered ?

Hee removeth the mountaines,
and they feele not, when hee over-
throweth them in his wrath.

Psalm. 107. 42. The righteous

Shall see it and rejoice: and all ini-
quite shall stop her mouth.

Psal. 146. 9. The Lord keepeth
the strangers, bee releeveth the
fatherlesse and widow: but bee
overthroweib the way of the wic-
ked.

**3. Uses for
Instruction.**

Thirdly, the doctrine of Gods
providence should teach us di-
vers duties.

I. Take not thought what
thou shalt eat, &c. thou art
Gods finding, **Math. 6. 31.** Ther-
fore take not thought saying What
shalt we drinke, or wherewith shall
we be clothed, &c? Cast thy care
upon **G O D:** for hee careth for
thee.

1 Pet. 5. 7. Cast all your care
upon him, for he careth for you.

Psal. 55. 22. Cast thy burthen
upon the Lord, and he shall nourishe
thee: he will not suffer the righte-
ous to fall for ever.

Say with **Abraham,** God will
provide, **Heb. 13. 5.** Let your con-
versation bee without covetousnes
and

and bee content with those things
that yee have; for bee hath said,
bee will not faile thee, neither for-
sake thee, &c.

2 Bee patient in adversity,
and shew it:

1 By restraining griefe and
sorrow in thy life, *Psal. 39.9.* I
should have beene dumbe, and not
have opened my mouth, because
sbor did st us.

1 Sam. 3.18. So Samuel told
him every wher, and bid nothing
from him: Then bee said, it is the
Lord, let him doe what seemeth
him good.

Prov. 1.11.12. My sonne, re-
fuse not the chastening of the
Lord, neuer be grieved with his
correction.

Affliction comes not out of
the dust.

2 By not using ill meaneſ.

3 By not fearing the rage of
any creature, *Lu. 12.4,5,6,7.*
And I say unto you my friends
Be not afraid of them that kill the

D 4 body,

body, and after that are not able to doe any more, &c.

Matth. 10. 28, 29, 30. Are not two Sparrowes sold for a farthing? and one of them shall not fall on the ground without your Father, &c.

1 Pet. 4. 19. Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as unto a faithfull Creator.

4 By seeking to GOD, though we see no meanes, for he hath a thousand wayes we know not of.

3. 3. Seeke all good things at his hands, hee hath the disposing of all.

4. 4. Acknowledge all good things from him, Psal. 147. and sacrifice not to thine owne nets, Habak. 1. 16.

5. 5. Trust not in thine owne projects, nor in the meanes, Iere. 10. 23. O Lord, I know that the way of man is not in himselfe, neither

ther is it in Man to walke and so
direct his steps.

Deut. 8.3. Therefore he humbled
thee and made thee hungry, and
fed thee with M A N N A, which thou
knowest not, neither did thy fathers
know it; that he might teach thee,
that man liveth not by Bread only,
but by every word that procee-
deth out of the mouth of the Lord
doth a man live.

Psal. 127.1,2. Except the Lord
build the House, they labour in
vaine that build it; except the
L O R D keep the City, the Keeper
watcheth in vain.

It is in vaine for you to rise
early, and so lye downe late, and
care the bread of sorrow; but he
will surely give rest to his be-
loved.

But commit thy way to God,
and trust upon him, Psal. 37.4.

Pray God to direct the workes
of thine hands, Psal. 90.17. and
let the beauty of the L O R D our
God bee upon us, and direct shan-

the works of our hands upon us,
even directe the worke of our
hands.

6. If God governe, doe good,
and be always assured, as Psal.
58.11. And men shall say, Verily
there is fruit for the Righteous;
doubtless there is a G O D that
judgeth in the Earth.

7. Observe Gods works, keepe
a Catalogue of experimenter, Psal.
107.43. who is wise, that bee may
observe these things; for they shall
understand the loving kindeſſe of
the Lord.

And make knowne his deedes,
talke of his wondrous workes:
Remēber the maruellous workes
hee hath done, Psal. 106.1,2,5:
Prayſe ye the Lord, because he is
good, for his mercie endureth for
ever: who can exprefſe the noble
acts of the Lord, or ſhow forth all
his praise? &c.

8. Shall wee not for ever be a-
fraid of him that ſo mightily and
daily governeth us? &c. Eccle.3.

I I. 14. He hath made every thing
beautifull in his time: also he hath
set the world in their heart, yet
cannot man find out the works of
God, hath wronged from the begin-
ning even to the end.

I know, that what soever God
shall doe, it shall be for ever: To
it can no man adde, and from it can
no man diminish: For God hath
done it, that they should feare be-
fore him, &c.

The fourth use is for consola-
tion to the godly; our bones and
haires are numbred, Psal. 34. 20:
Hee keepeth all his bones, not one
of them is broken.

Luke 12. 6. 7. Yea all the haires
of your head are numbred, feare
not therefore, you are of more val-
ue then Sparrowes, &c.

He knowes our way, Psal. 1. 6
For the Lord knowes the way of
the Righteous.

Our teares are in his bottle,
Psal. 56. 8. Thou hast counted my
wandring: put my teares into thy
Bottle

4.
Uses for
consolation.

Bottles, are they not in thy Register?

He will not leave us, nor forsake us, Heb. 13.5. Let your conversation bee without covetousnesse, and bee content with those things that you have: For he hath said, I will not leave thee, nor forsake thee.

No good things will bee with-hold, Psal. 84.11. For the Lord God is the Sunne and shield unto us: the Lord will give grace and glory, and no good thing will be with-hold from them that walk uprightly.

Esa. 49.15.16. Can a woman forget her Child, and not have compassion on the Sonne of her womb? Though they should forget, yet will I not forget thee.

Behold I have graven thee upon the palme of mine hands; thy walls are ever in my sight.

He that believeth, shall not bee ashamed.

Thus of the Providence of God in

in generall : as it concernes man
in speciall, it lookes first upon
the state of *Innocency*.

CHAP. VII.

Of Mans first estate, viz. of
Innocency.

Eccles. 7.31.

Onely loe, this have I found, that
God hath made man righteous,
but they haue sought many in-
ventions.

There are two Principles
concerning mans first estate.
God made man at the first af-
ter his owne Image : Gen. 1.26.
Furthermore God said, Let us
make man in our owne Image,
according to our liknesse, and
let them rule over the fish of the
Sea, &c.

I Cor. 11.7. For a man ought
not

not to cover his head, for as much
as he is the Image of God, &c.

Colos. 3.10. And have put on
the new man, which is renewed in
knowledge after the Image of him
that created him.

2.

Secondly, the Image of God
chiefly consisted in knowledge,
holiness and righteousness, &c.
Eccles. 7.29. Only loe, this have I
found, that God hath made man
righteous: but they have sought
many inventions.

Ephes. 4.4. And put on the
new man which after God is crea-
ted in righteousness, and in the ho-
lineſſe.

Note, that I say, chiefly (as
that which is a principle:) for
else man was created after the I-
mage of God.

I.
Man was
after the
image of
God three
ways.

First, in respect of his sub-
stance; and so man is the Image
either of the

- 1 Being of God: or
 - 2 Of the manner of his being.
 - 3 Of his being, as hee hath
- in

in him a spirit, a nature:

1. *Spiritual incorporall.*

2. *Immortal.*

3. *Invisible.*

4. *Intelligible.*

2. Of the manner of his being: for as in man is one soule, and yet divers faculties, as cogitation, memorie, will, &c. so is there in God one essence, and three persons.

Secondly, in respect of his eminency, excellencie, and dominion above, and over all other creatures, resembling thus the Lordship of God the Lord of all, Gen. 1. 25. Furthermore God said, Let us make man in our Image, according to our likeness, and let them rule over the fish of the Sea, and over the Fowles of the Heaven, and over the Beasts, and over all the earth, and over every thing that creepeth and moveth on the earth.

Psalme 8. 6,7,8. Thou hast made him to have dominion in the

the works of thine hands: Thou hast
put all things under his feet, &c.
For if the man bee Gods Image
for the Sovereignty hee hath in
the family, as 1 Cor. 11.7. and
the Magistrate for his superiority
in the Common-wealth, Psal. 82.
much more man in generall for
dominion over all.

3. Thirdly, in respect of gifts, and
so three wayes.

1 In respect of knowledge
for in the minde of man, there is
hid a resemblance of Gods wis-
dome to know God, his will, and
workes, with the natures and
properties of them.

2 In respect of originall In-
stinct, which stood in the recti-
tude of his nature the spirit sub-
iect to God, the soule to the spi-
rit, the body to the soule without
any sinne.

3 In respect of freedome of
will.

There are foure sorts of free-
wills :

1 Only

1 Onely to God ; so in good Angels, and the blessed.

2 Onely to evill ; so in devils and the wicked.

3 Partly to evill, and partly to good ; so in the regenerate on earth.

4 So to good as it might bee to evill ; so in *Adam, &c.*

The power of his freedome was such, that hee could doe all things convenient to his estate ; whether,

Workes of nature, as eate, sleepe, walke, rife, &c.

Workes of policy ; as governe his family, obserue peace, &c.

Or Workes religious :

1 Internall, to love, feare, and trust in God.

2 Externall ; to teach, pray, sacrifice, &c.

The Uses follow.

We would informe our selves of Gods maruelous love to man in his Creation, which appeares not onely in the time, for hee made

I.

2.

The Uses.

1.
The speciall
favour of
God to man
in his crea-
tion.

made him last, when hee had provided all things made for him :

But in the place in Paradise,
And in the manner,
Both of making his body,
Hee did not say, *Let it be*; but as
it were, framed all with his
owne hands; the man of the dust,
the woman of the rib :

And of inspiring his soule, hee
breathed the breath of life into
him.

*Genes. 2.7. The Lord God
maue the man also of the dust of
the ground, and breathed in his
face breath of life, and the man was
a living soule.*

Hee lettegat his soule as it were
a divine sparke or particle of
God; therefore called the Father
of spirits; *Heb. 12.9. Zach. 12.1.
Acts 17.28.*

And in both hee saith, *Let us
make;* calling all the Trinitie to
the care and workmanship.

But especially that hee shold
as it were, bee made like unto
God

God himselfe, and therefore let us sing, as Psal. 8. 4. *What is man
that thou shouldest mind him, &c.*

2 W^ee may hence bee informed concerning true blessednesse, wherein it consists, viz. not in idlenesse, riches, lust, pleasure, sports, &c. for none of all this was in Paradise, yet ~~Adam~~ hap-
py perfectly, &c.

The second use is for instruc-
tion, and so it should teach us di-
vers duties.

2.

Duties,
1. To God.

1 Unto God; and so first we
should with all thankfulness
affectionately acknowledge his
love to man.

2 It should instruct man ear-
nestly to study and endeavour

To know God,

To feare,

To resemble him,

To praise his workmanship.

For these were the ends of
mans creation, no other crea-
tures could teach it; therefore
God made man reasonable. We
doe

doe not answer the end of our creation, if wee make not God in some sort visible by our holiness, and praise his workes, &c.

2.

2 To our
selues.

The second dutie is to our selves, and so it should teach us :

1 First, to care for the precious and immortall soule, that God hath breathed into us above all, as Matth. 16. 26. For what shall it profit a man though hee should win the whole world, if hee lose his owne soule ? or what shall a man give for the recompence of his soule ? What should wee dote on temporall things, when our soules are created to the possession of eternall blessednesse ?

2 To bee patient, and trust upon God in distresse, Psal. 22. 11. Bee not farre from mee, because trouble is neare, for there is none to helpe me, &c.

Psal. 139. 14. I will praise thee, for I am fearfully and wondrously made ; marvellous are thy workes, and

and my soule knoweck it well.

3 To lament our fall.

4 To study our recovery : and we see hence what to seeke, viz. knowledge and goodnesse.

5 To long for the time mentioned, Psalm. 17.15. When wee shall be satisfied with his Image.

The third duty is towards men:

I First, wrong not man : for he is Gods Image, Gen. 9.6. Who so sheddeth mans blood, by mans hand his blood be shed : for in the Image of God hath he made man.

3. To other
men.

2. Love one another, especially where this Image is repairet : for wee are created to this end, that wee should delight one in another.

The third use is for reproofe, confutation and humiliation.

3.

1 For our insensiblenesse, forgetfulness, and uncapableness of these considerations, especially for our want of lamentation for the ruines in our nature.

2 For

2 For our horrible neglect of knowledge and goodness, without which man is more like a beast ; yea, in respect of sinne, like a *Dyvill*.

3 Of the Papists about pictures of God : most dishonourably they would mend Gods draught by dumbe pictures ; yet God hath here given us a picture, his *Image*.

CHAP. VII.

Of the fall of Man.

Eccles 7 2).

*Only, loe, this have I found that
God hath made man righteous ;
but they have sought many in-
ventions.*

THE misery of man in his estate of corruption must be considered two wayes : *First* to In the *transf* of it. *mo not yll*
And in the parts of it. *mo not an*

The

The cause of it was the fall of our first Parents, concerning which are these *principles*:

1. That our Parents Adam and Eve fell, and lost speedily the happiness, in which they were created, as appeares, Gen. 3.7 &c. and thus they did lose

God,

Paradise,

Gods Image.

And that they lost it speedily, appears, in that the Devil is called a *murtherer from the beginning*, and the fault is presently related after the story of his innocence in the creation.

2. That this loss befell them onely for their owne grievous sinne, Gen 3. Rom. 5. 12 Wherefore as by one man sinne entered into the world, and death by sinne: and so death went over all men, forasmuch as all men have sinned.

Eccles. 7. 29. as before.

3. That by their sinne wee are all defiled, and deprived of the glory.

3. Principles concerning the fall of Man.

2.

3.

glory of God, Rom. 5.12. as before, 18,19. Likewise then as by the offence of one, the fault came on all men to condemnation; so by the righteousness of one, the benefit abounded toward all men to the justification of life.

For as by one mans disobedience many were made sinners: so by the obedience of one shall many also be made righteous.

The Uses follow.

The uses of these wofull principles may bee first for information, and so wee should study to satisfie, and settle our hearts more at large concerning two things.

The one is the grievousnesse of the first offence.

The other is the *Injustice* of God in deriving the losse to us.

For the first, there bee many things may assure us, that the sin of our first Parents was a most grievous sinne, for it admitteth fearfull aggravations; as,

I That

1 That they durst venture all their happiness about so small an advantage to them. If we thinke it was a small offence to eat an apple; thinke withall it was a desperate wickednesse to venture eternall life for the possession of an apple.

2 This was Gods first commandement that hee gave them, and to neglect God so soone in a thing wherein they might so easily have obeyed, must needes appeare to bee desperate wickednesse.

3 This sinne was committed, when they had no inward concupiscence to tempt them, nor that pronenesse of nature, that is in man now to sinne.

4 They offended, when God had abundantly provided for them, they wanted nothing that was good for them.

5 They herein violated the whole Law, because they broke the agreements which were

E made

made betweene God and them : according to that of *James 2.10,*
For whosoever shall keep the whole Law, and yet faileth in one point,
he is guilty of all.

6. Because it was a sacramental fruit : to cast bread to dogs is no great offence ; but to cast consecrated bread to dogs, is a grievous sinne.

7. This sinne was accompanied with divers monstrous sinnes ; first, horrible doubting of Gods truth : secondly, compacting with Gods utter enemy, and so making *Apostasie* from *GOD* to the *Diyell* : thirdly, consent to the blasphemies of the Diuell, when hee spake caviously, and scoffingly at God : fourthly, affection of divinitie : fifthly, a retchlesse dis-regard of what should become of his posterity, through his ventrous course : with many other sinnes.

For the second, God was just in deriving this losse to their Poste-

postericie : for Adam was the common roote of all mankinde, and wee were in his loynes, as Levi was in Abraham's, when hee payed Tithes ; and are not Traitors punished in their Children ? the Act of a Burgesse in the Parliament is the act of the Countrey.

But yet at least godly men should not beget ungodly children.

They beget children, *as men*, not *as godly men*; I meane, they derive such a nature as they have which is corrupt after calling, though they be justified perfectly, yet they are sanctified but in part. The father that was circumcised did beget a child that was uncircumcised ; and take the cleanest Corne in the World, and sow it, and it brings forth Chaffe in the eare with the Corne.

Thus much for information.

The doctrine of the fall may

Object.

Answ.

serve also for instruction :
and so both, in generall. { particular

In generall it should teach us
four things :

1.

First, to take heed to the foun-
taines of all Apostasie. There
were three things occasioned
mightyly the fall of our first pa-
rents.

3. Occasions
of Apostasie.

The first was a rebellious de-
sire to bee, what God would not
have them to be.

The second, unthankfulness :
all the pleasures of Paradise will
not please them, if they bee cro-
ssed in some one thing, though ne-
ver so little.

3. The libertie they tooke to
adde or detract from Gods
Word : they adde the word
touch, and they detracted when
they said, *lest yee dye* : and these
three sinnes are, and ever will be
causes of Apostasy ; if they bee
not prevented.

2.

Secondly, let us here bee war-
ned,

ned while wee live to keepe out
of the company of such as fall
away from the truth, as the di-
vell did : for all *Apostates* are
like the divell ; they will not bee
quiet till they make others fall
away with them.

Thirdly, we should hence for
ever bee warned to looke to our
selves, and make conscience e-
ven of lesser sinnes : wee see here
what the eating of an *Apple* did,
which the most men would
faine thinke was but a small mat-
ter ; and the rather, because
monstrous sinnes may bee com-
mitted about a small offence in
it selfe : Think of the man that
gathered sticks on the *Sabbath*
day, and of the case of *Ananias*
and *Saphira*.

Fourthly, Wee must get on
our armour, and make all the
provision wee can against the
Divel. Wee see here how hee
thirsts after the ruine of man ;
and if hee prevailed so over *A-*

3.

4.

Adam, how much more easily may hee prevaile over us? and if hee could deceive by the meanes of a *Serpent* there; how much more now, when hee speaketh to us by *Men* like our selves? yea, then we saw a proofe of it: For how quickly was *Adam* enticed, when the *Dyvill* spake to him in the mouth of *Eve* his *Wife*?

And wee may here observe the *Dyvils method*, in tempting, and the degrees of temptation. For there was,

3. Degrees
of the Dy-
vils tem-
tation.

1. The suggestion it selfe.
2. The obscuring of the thoughts about the eminencie of God, and the excellencie of the Image received of him.
3. An impression of forgetfulness in the memorie, not distinctly remembraunce what was before done, or commanded of God.
4. The tickling of ambition, affecting to bee more then they were.

5 Trust

5. Trust given to the flatteries and baites of the devill, and a contracted familiaritie with him, with inclination of the will and affection to the prohibited fruit.

Thus much in generall.

In particular, fourte sorts must be warned :

First, women should here bee much humbled, and for ever bee mistrustfull of their *Counsels*, and carriage, for *Satan* knowes how to make use of them still.

Secondly, men must take heed of the whisperings, and enticing advice of women.

Thirdly, the weake must carefully looke to themselves, that *Satan* employ not them as instruments of temptations; and they should learne not to be so violent in things they are not fully grounded in.

4. The strong must take heed lest they fall : If *Adam* fell in

4. Series of
men war-
ned.

I.

2.

3.

4.

Paradise, they are in more danger now in the world, neither may they trust in their owne gifts, but learne to place all their trust in God. As any are more godly, so they must know they shall be more assaulted.

Thus for instruction.

This doctrine of the fall hath matter in it of extreme humilia-
tion, in that eternall shame lyes upon our nature, by this vile offence, both in respect of the extremitie of our losse, and the fearfull displeasure of God.

Lastly, it may comfort the godly to thinke of their estate by Christ, having received the assurance of a better condition, then ever they could have had in ~~Adam~~; and the rather, because they are now confirmed as the Angels of heaven, that they can never fall from the happinesse they have in Christ.

CHAP. IX.

Of sinne.

ROM. 5.12.

Wherefore as by one man sinne entered into the World, and death by sinne ; and so death went over all men; for as much as all men have sinned.

Hitherto of the cause of our miserie.

The parts follow, viz.

1 Sinne.

2 Punishment.

The Principles concerning sinne, are,

First, that all men have sinned, Psalme 14. 1, 2, 3. They have corrupted and done an abominable worke; there is none that doth good.

The Lord looked downe from heaven upon the children of men

Principles concerning sinne.

I.

to see if there were any that would understand and seeke God.

All are gone out of the way, they are all corrupt, there is none that doth good, no not one.

Prov. 20.9. Who can say, I have made mine heart cleane? I am cleane from my sinne.

1. King. 8.46. There is no man that sinneth not, &c.

Eccles. 7.22. Surely there is no man just in the earth, that doth good, and sinneth not.

Rom. 3.9. What then, are wee more excellent? No in nowise: for wee have already proved, that all both Iewes and Gentiles are under sinne.

James 3.24. For in many things wee sinne all.

1. Ioh. 1.8. If wee say that wee have no sin, we deceive our selves, and the truth is not in us.

The Second Principle is, that the nature of man is stayned with sinne from the birth, Job 14.

4. Who can bring a cleane thing

out

one of filthinesse? there is not one
Job 15.14. What is man that
hee shoulde be cleane? and he that
is borne of a woman that he shoulde
be just?

Psal. 51.5. Behold, I was borne
in iniquity, and in sinne hath my
mother conceived mee.

3. That this infection hath
over-spread the whole nature
of man, hence called the old
man: For explication of this
Principle, Wee must consider
that the nature of man is tainted
fourteene wayes: for there is in
man by nature,

Extreme darknesse sightles-
nesse, especially in the knowledge
of God and happinesse.

Colos. 1. 13. Who hath delivered
us from the power of darknesse.

1 Cor. 2. 14. But the naturall
man perceiveth not the things of
the spirit of God, for they are foo-
lishnesse unto him; neither can he
know them, because they are spir-
ituallly discerned.

3.

I.

14. For le-
blemishes in
every man's
nature..

In-

In sensiblenesse, and unutterable hardnessse of heart, Ephe. 4. 18
 Having their cogitation darkned,
 and being strangers from the life
 of God, through the ignorance that
 is in them, because of the hardnessse
 of their heart, &c.

3. Impotency, and extreme disabilitie to deliver our owne soules, or breake off our sinnes, Esay 44. 20. He feedeth of ashes; a seduced heart hath deceived him, that hee cannot deliver his soule, nor say, is there not a lye in my right hand?

4. Enmity to that which is good, Rom. 8. 7. For the wisdom of the flesh is enmity to God.

Rom. 7. 23. But I see another law in my members, rebelling against the law of my minde, and leading me captive unto the law of sinne, which is in my members.

5. Impuritie, foulenesse, filthinesse all over, Tit. 1. 15. Unto them that are defiled and unbelieveing, is nothing pure, but even their

their mindes and conscience are defiled.

Psalm. 14.3. All are gone out of the way, they are all corrupt; there is none that doth good, no not one.

6. Abundance of false Principles.

7. Pronencesse to all sort of evill; Rom. 7.14 21. For we know that the law is spirituall, but I am carnall, sold under sinne.

I finde then by the Law, that when I would doe good, evill is present with me, &c.

Concupiscence.

8. Want of all righteousness, defects of the love, feare, joy, &c. in God: So of mercy, &c. Psalm. 14.3. All are gone out of the way, they are all corrupt, there is none that doeth good, no not one, &c.

Rom. 3.10. As it is written, There is none righteous, no not one.

9. The numbers are naturally servants of sinne: So the sens-

8.

9.

ses, Rom. 6.13, 16, &c. Neither give you your members as weapons of unrighteousnesse unto sin, &c.

Know ye not that to whomsoever yee give your selves as servants to obey, his servants you are to whom yee obey; whether it bee of sinne unto death, or of obedience unto righteousness, &c.

10. A servile will, a will that apprehends no liberty but in sinning; Rom. 7.14.

11. A naturall aptnesse to bee scandalized, so as Christ himselfe is an offence, a rocke of offence, Cor. 8.7. 1 Pet. 2.8.

12. A naturall favouring and relishing of the things of Satan, Ephes. 2.2. Wherein in time past you walked according to the course of this world, and after the Prince that ruleth in the ayre, even the spirit that now worketh in the children of disobedience. This hath beene ever since the first temptation in Paradise.

13. Corruption of memorie: For-

Forgetting Good.
Retaining evill.

14. A naturall dis-union one from another, lusts of disagreement, shunning all hearty communion with others through dislike, and selfe love, James 4.

I. From whence are warres and contentions amongst you? Are they not hence, even of your lusts that fight in your members?

These things prove that wee have all vile natures, that there is not one of a good nature in the World by nature.

The fourth Principle is, that besides these sinnes that sticke fast upon our natures, every man is guiltie of horrible, and many, and vile actuall finnes, Psalme 14. 1,2,3. They have corrupted and done an abominable worke,

&c.

Job 15.15,16. Behold, he found no stedfastnesse in his Saints: yea, the Heavens are not cleane in his sight.

How

14.

4.

How much more is man abominable and filthy, who drinketh ini-

quity like water?

Rom. 3. 12. They have all gone
out of the way, &c.

Such as are,

1 A world of evill thoughts,
Genes. 6. When the Lord saw that
the wickednesse of man was great
in the earth, and all the imagina-
tions of the thoughts of his heart
were only evill continually.

Atheisticall thoughts,
Impure thoughts, } innume-
Vaine thoughts, } rable.

Errors in all parts of Religion.

2. Vile affections: Impatiencie:
Lust: Anger: Envy: Suspition:
Malice: Worldly feare: Trust:
Joy: Love, &c.

3. Vile words : bitter, idle,
false, flattering, slandering, proud,
filthy, deceitfull, scornfull, cen-
suring words.

4 Abominable workes, Psal.
14. 1, 3. as in many places be-
fore.

Against Gods worship in all
the parts.

Against the Sabbath.

In our particular and generall
calling.

At home and abroad.

Secret, and open.

Of omission, and commission.

Of ignorance, of knowledge,
Sudden, and of custome.

In company, out of company.

Hypocrisie, Pride, Security.

Unbelife, Impatency, &c.

In prosperity, adversity, &c.

Partaking with others sinne.

Our owne righteousnesse, as
*Esay 46 6. is as filthy cloots, and
we all doe fade like a leaf, and our
iniquities like the wind have ta-
ken us away.*

Besides personall faults, as
Drunkennesse, Usurie, Swearing,
whoredome, &c. workes of the
flesh, *Gal. 5.19, 20, 21.* Moreover
the works of the flesh, are manifest,
which are Adultery, Fornication,
Uncleannessse, Wantonnesse, &c.

The

9. Uses for
informa-
tion.

3

The Uses of these Principles
are fourfold.

First, for information, and
that in nine things: For hereby we
may know :

1. That there can be no justi-
fication by our workes, *Roms. 3.
20. Therefore by the workes of the
Law shall no flesh be justified in his
sight; for by the Law commeth
the knowledge of sinne.*

*Psal. 130. 3. If thou (O Lord)
strictly markest iniquities, O
Lord, who shall stand?*

For every mouth must be stop-
ped, and all the World bee guilty
before God.

2. That the cause of all Gods
dis-regard of us, and the miseries
that befall us is in our selves.

How can we murmur at our
crosses if we looke upon our sins?
There is mercie in the greatest
Judgements: for it is his mercy we
are not consumed, *Law. 3. 32. It
is the Lords mercy that we are not
consumed, because his compassions
faile not, &c.*

If

If Adams one sinne deserved it,
what doe all these in us?

3. That it will never goe well
with the wicked, though God
forbearc for a long time, Eccle. 8.

I I. 12. Because sentence against
an evill worke is not executed spe-
cificaly: therfore the heart of the chil-
dren of men is fully set so doe evill.

But it shall not bee well to the
wicked, neither shall hee prolong
his dayes; hee shall be like a sha-
dow, because he feareth not be-
fore God.

4. That no man hath cause to
 brag of his good nature, there are
so many springs of sin within us.

5. That the things that defile
a man, are from within, in him-
selfe; it is not any outward de-
formity, ill clothes, naturall foul-
nesse, &c.

6. That a little repentance will
not serve the turne.

7. That there is difference be-
tweene the wicked, and the god-
ly in sinning.

SOLI DEO GLORIA
8. Con-

8 Concerning GODS providence in the death of Infants: wee kill young Snakes and Adders, because they will sting, as well as the old, because they have stung.

9 Say not, God is the cause of our ruine: or it is thy chance, or ill lucke, or onely the Divell, that brought thee into this or that mischiefe: it is thine owne ill nature.

Secondly, for humiliation.

First, to the godly in two respects: both because they finde so many of their old corruptions having received such graces and mercies from God: and also because they yet are the meanes of the conveiance of originall sinne to their children.

Secondly, to such wicked men as live in open finnes, yet repent not, Why doe their hearts carry them away? Job 15. 12, 14.

Have the workers of iniquity no knowledge? are they guilty
of

of so many treasons, and fallen
into the hands of the righteous
Judge, and yet secure? Psalme
82.5. They know not, and under-
stand nothing, they walke in dark-
nesse, albeit, all the foundations of
the Earth be moved.

3 To civill honest men: for
herethey may learne, how vile
their estate is, though God have
restrayned some evils in them:
for

1 They want the Image of
God.

2 They have an infected na-
ture in all the former foureteene
things.

3 There is in them a disabili-
tie in the manner of all holy du-
ties.

4 They partake of other mens
sinnes many wayes.

5 They are guilty of many
omissions.

6 They abound in inward
sinnes, by which God is vexed,
as Genes. 6.5. All the imagi-
nari

3.
7. Things
make civill
honest men
miserable.

nations of his thoughts of his heart were onely evill continually : and Satan by them can set upon strong holds, 2 Cor. 10.5.

7. They are guilty of many outward evils against the least Commandements.

The third Use is for instruction, and so strong Christians should learne to admire and praise God.

1. That could bee pacified : Oh what is man, that GOD should here looke upon such a dunghill !

2. That hath so vouchsafed to make us cleane in part from such filthinesse , taking away the body of sinnes, and seasoning the Fountaine, and drying it up.

Secondly , weake Christians should neverbee at rest, till they get assurance of their pardon in the bloud of Iesus Christ.

3. Thirdly, all the godly.

I. Should strive after the contra-

trary holinessse, and to expresse
the reformation of their natures
and lives, Ephes.4.22. And cast
off concerning the conversation in
times past, the old man, which is
corrupt through the deceivable
lusts, &c.

And they should walke hum-
bly all their dayes, because of the
many remainders of corruption,
as Rom. 7.15,16,&c. For I allow
not that which I doe : for what I
would, that doe I not : but what
I hate, that doe I : and looke to
their hearts, Hebr.3.12. Taking
heed lest at any time there be in a-
ny of them an evill heart, and un-
faithfull to depart away from the
living God. And looking to it,
that sinne raigne no more, Rom.6.
13,&c.

And it should worke in all
the godly a wonderfull desire of
finall redemption, Rom.7.24. O
miserched man that I am, who
shall deliver me from the body of
this death ? Psalm.14.7. Oh give
sal-

salvation unto Israel out of Zion, when the Lord turneth the captivitie of his people, then Jacob shall rejoice, and Israel shall bee glad.

O how should wee desire to get out of the world ! seeing all so leprous, the *Plague-sore* running upon every man, so as wee are in danger to bee infected in all places by all persons.

¶ It should worke in wicked men a fervent desire of remission, and constant endeavour in the confession of sinne, crying out daily with the Leper, *uncleane, uncleane.*

The last Use is for consolation,

First, to all men, for the Lord useth this as an argument of pity and mercy, *Genes. 8.21. And the Lord smelled a savour of rest, and the Lord said in his heart, I will hence-forth curse the ground no more for mans cause : for the imagination of mans heart, is evil even from his youth, neither will*

will I smite any more all things living as I have done, Isai.48. 8,9.
I knew that thou wouldest grievously transgresse; therefore have I called thee a transgressor from thy wombe : yet for my name sake will I defer, &c. 2Chr.6. 35, 36. Then heare thou in heaven their prayer, and their supplication, and judge their cause:

If they sinne against thee (for there is no man that sinneth not) and thou be angry with them, and deliver them unto the enemies, and they take them and carry them away captive unto a land farre or neare, &c.

2. To the godly : they should admiringly rejoice in their privilege in the bloud of Christ, and in the remission of all their sinnes.

F C H A D.

C H A P. X.
Of the punishment of Sinne.

R O M. 5. 12.

Wherefore as by one man sinne entered into the World, and death by sinne ; and so death went over all men ; for as much as all men have sinned.

Hitherto of the principles concerning sinne : Now concerning the punishment of sinne, followeth this principle, viz.

That all men in their naturall estate are extremely miserable, in respect of the punishment, unto which they are lyable for their sinnes.

Nahum. 1.2,3,6. God is jealous, and the Lord revengeth, even the Lord of anger, the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

The Lord is slow to anger: but

he is great in power, and will not
surely cleare the wicked: the Lord
hath his way in the whirle-winde,
and in the storme, and the clouds
are the dust of his feet.

Who can stand before his wrath,
or who can abide in the fiercenesse
of his wrath? his wrath is powred
out like fire, and the rockes are
broken by him, &c.

Rom. 5. 12. Job 10. 17. Thou
renewest thy plagues against mee,
and thou increasest thy wrath a-
gainst mee, changes and armies of
sorrowes are against mee.

Job 31. 3. Is not destruction to
the wicked, & strange punishments
to the workers of iniquitie?

2 Thes 1. 9. Which shall be pu-
nished with everlasting perdition
from the presence of the Lord, and
from the glory of his power.

Eph. 2 3. Among whom we al-
so had our conversation in times
past, in the lusts of our flesh, in
fulfilling the will of the flesh, and
of the minde, and were by nature

the Children of wrath, as well as others.

That this Principle may bee explicated, I will reckon up the severall sorts of punishments, which have beeene inflicted for mans sinne.

17 Sorts of
punishments
inflicted on
man for his
sinne.

1 The losse of Paradise, from which wee are all exiled, so as wee live as banished men, while wee are in this World, Genes. 3.

24. Thus he cast our man, and at the East side of the Garden of Eden he set the Cherubins, and the blade of a sword shaken, to keepe the way of the Tree of life.

2 The curse of the Creatures: the Creatures are subject to vanitie, and subdued unto bondage, under which they groane for mans sinnes, Rom. 8. 20, 21. Because the Creature is subject to vanitie, not of it owne will, but by reason of him which hath subdued it under hope, &c. The Earth was cursed for our sakes, Genes. 3. 17, 18. Cursed is the Earth

Earth for thy sake ; and in sorrow
shalt thou eat of it all the dayes of
thy life.

Thornes also and Thistles shall
it bring forth unto thee, and thou
shalt eat the herb of the field.

3 An impure and painfull
birth, Gen. 3. 16. unto the woman
besaid, I will greatly iker ase thy
sorrowes, and thy concepions ; in
sorrow shalt thou bring forth Chil-
dren ; and thy desires shall be sub-
iect to thy Husband, and he shall
rule over thee.

4 The displeasure of GOD,
and his fearfull anger conceived
against us, Job. 3. 36. He that o-
beyeth not the Sonne, shall not see
life, but the wrath of God abideth
on him.

Nah. 3. 6. And I will cast filth
upon thee, and make thee vile,
and will set thee as a gazing-
stocke.

5 A privation of that admir-
able knowledge of God, and the
nature of the Creatures, unto

which wee were created ; so as wee are all for horrible ignorance almost like the beasts, in comparison of what once wee might have had, Pro. 30. 2. *Surely I am more foolish than any man, and have not the understanding of a man in mee :* and this light is wanting both to the minde, and the conscience.

6 Bondage to Satan, who hath naturally strong holds in every mans heart, and such spirituall possession , that having men in his snare, he leadeth them at his pleasure, and worketh effectually both in them, and by them. Ephes. 2. 2. *Wherein in times past, you walked according to the course of this world, and after the Prince that ruleth in the Ayre, even the spirit that now worketh in the children of disobedience.*

2 Tim. 2. 26. *And that they may come to amendment out of the snare of the Devill, which are taken of him at his will.*

2 Cor.

2 Cor. 10. 5. Casting downe the imaginations, & every high thing that is exalted against the knowledge of God, &c.

7 Spirituall death, which comprehendeth in it the losse of communion with God (the life of our lives) and all the joyes of his favour and presence, together with the obdurbation of our hearts, which are become as a stonc within us; so as we are altogether insensible of the things that concerne everlasting happiness, Ephes. 2. 1. And you bath bee quickned, that were dead in trespasses and sinnes.

Ephes. 4. 18. Having their cogitation darkned, and being strangers from the life of God, through the ignorance that is in them, because of the hardnessse of their heart.

Ezek. 36. 26. I will take away the stony heart out of their body, and I will give you a heart of flesh.

8 Miserable bodies. Our bodies are become miserable, both in respect of deformitie, and in respect of imbecillitie, as also in respect of the many paines befall them, both from labour, and from diseases of all sorts,
Gen. 3. 19. In the sweat of thy face shalt thou eat bread; till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne, &c.

Deut. 28.21, 22. The Lord shall make the pestilence cleave unto thee, untill he hath consumed thee from the land whither thou goest to possesse it.

The Lord shall smite thee with a consumption, & with the Fever, and with a burning ague, and with fervent heat, and with the sword, and with blasting, and with the mildew, and they shall pursue thee, untill thou perish, &c.

9 Judgements in our outward estates: in temporall things by wars,

wars, famine, fire, earth quakes, inundations, ignominy, poverty, and such like of many sorts, *Dent.* 28. 16, 17, 18. &c. Cursed shall thou be in the Towne, and cursed also in the field.

Cursed shall thy basket be, and thy dough :

Cursed shall be the fruit of thy body, and the fruit of thy Land, the increase of thy kine, and the flockes of thy sheepe :

Cursed shalt thou be when thou commest in, and cursed also when thou goest out, &c.

10 The restraining of good things from us, even blessings of all sorts ; and that sometimes when they are by the free mercy of God bestowed upon others, *Isai.* 59. 2. But your iniquities have separated betweene you and your GOD, and your sinnes have hid his face from you, that hee will not heare. *Job* 31. 2. For what portion should I have of God from above ? and what inheritance

of the Almighty from on high.

Act. 17. 30. And the time of this ignorance God regarded not.

Jerem. 5. 25. Yet your iniquities have turned away these things, & your sinnes have hindred good things from you, &c.

11. The cursing of blessings, when God blasts the good gifts he bestowed, or suffers prosperitie to become a snare or trap, or ruine unto man, **Mat. 2. 2.** I will curse your blessings.

Jerem. 12. 13. They have sowne wheate, and reaped thornes, they have put themselves to much paine, and had no profit : and they shall be ashamed of their Revenues, because of the fierce wrath of the Lord.

Psal. 69. 22. Let their table be a snare before them, and their prosperitie their ruine.

Prov. 1. 26. I will also laugh at your destruction, and mocke when your feare commeth, &c.

12 Scourging of sinne with sinne,

sinne, which is one of the most grievous punishments ; when God leaves a man so as he suffers him to fall into flagitious courses, and to commit sinne with greedinesse : or delivers man up to a reprobate minde, Rom. 1. 26, 28. *For this cause God gave them up unto vile affections; for even their women did change the naturall use, into that which is against nature.*

For as they regarded not to know God, even so God delivered them up unto a reprobate mind, to doe those things which are not convenient.

13. Hellish terrors, which wound the Soule with unsupportable torments, many times God softening the heart to feel inward smart, or suffering Satan to torment the Soule with unspeakable feares and horrours. Hebr. 10. 27. *But a fearefull looking for of judgement and violent fire, which shall devoure the adversaries.*

Esa.33. 14. The sinners in Sion
are afraid, a feare is come upon
the Hypocrites, who among us shall
dwell with the devouring fire ?
Who among us shall dwell with the
everlasting burnings ?

Esa.65. 13,14. Therefore thus
saith the Lord, Behold, my servants
shall eat, and yee shall be hungry ;
Behold, my servant : shall drinke,
and yee shall be thirsty ; Behold, my
servants shall rejoice, and yee shall
be ashamed.

Behold, my servants shall sing
for joy of heart, and ye shall cry for
sorrow of heart, and shall howle for
vexation of minde.

14 Feare of death, which in
some measure is in all, though the
former be not ; every man being
in that respect like a prisoner that
is condemned, and lookes every
day when he shall goe to execu-
tion, Heb.2.15. And that he might
deliver all them, which for feare
of death were all their life time
subject to bondage.

15 A terrible generall judgement, when all mens sinnes shall be ripped up before the whole world to their eternall shame ; and an order given for an unavoidable execution of the sentence, Act. 17. 31. Behold he hath appointed a day, in the which he will judge the World in righteousness by that Man, whom he hath appointed &c.

16 A miserable departure, and losse of life, the soule & body being rent asunder, and both losing forever all the pleasures, or felicities of this life, Rom 5. 12. Wherefore as by one man sinne entered into the world, and death by sinne ; and so death went over all men, for as much as all men have sinned &c.

Rom. 6. 23. For the wages of sinne is death.

17 Lastly, eternall paine : Now this eternall misery is lamentable, if we consider eyther the degrees of it, or the place, or the continuance.

The

The degrees of damnation are ;
First, they have no communio-
on with God, nor participation
in any of the blessings of God,
2 Thessal.1.9. Which shall be pu-
nished with everlasting perdition
from the presence of the L O R D ,
and from the glory of his power,
&c.

Secondly, they are united to
the Devill, with whom they
have an eternall fearfull fellow-
ship, Math. 25. 41. Then shall
he say unto them on the left hand ;
Depart from mee you cursed, into
everlasting fire, which is prepa-
red for the Devill and his an-
gels.

3 They endure an unspeak-
able confusion, and most bitter
ignominy, upon the considerati-
on of the discovery of their ma-
ny shamefull offences.

4 They are inwardly affected
with inercredible horrour, and
torment of conscience, arising
from the fense of Gods anger
for

for their sinnes, *Esay 30. 33.*
For Tophet is prepared of old;
it is even prepared for the King;
he hath made it deepe and large,
the burning thereof is fire and
much wood, the breath of the
Lord, like a river of brimstone
doth kindle it.

Rom. 2. 8, 9. But unto them
that are contentious, and disobey
the truth, and obey unrighteons-
nesse, shall bee indignation and
wrath.

Tribulation and angish shall
be upon the Soule of every man
that doth evill: of the Jew first,
and also of the Grecian.

5 The bodies of the damned
shall suffer unexpressible tor-
ments; which is set out in Scrip-
tures, by their lying in fire and
brimstone, *Esay 30.33.* as imme-
diately before.

Luke, 16.23. And being in Hell
torments, he lift up his eyes, and
saw Abraham afarre off, and La-
zarus in his bosome, &c.

Re-

Revel. 21. 8. But the fearfull and unbelieveing, and the abominable, and Murtherers, & Whoremongers, and Sorcerers, and Idolaters, and all lyars, shall have their part in the lake which burneth with fire & brimstone, which is the second death.

Math. 25. 41. Then shall he say unto them on the left hand, Depart from me, yee cursed, into everlasting fire, which is prepared for the Devill and his Angels.

This misery is increased by the fearfulness of the place where it is to bee suffered ; to which in divers Scriptures, divers names are given, to intimate the horror of it, as, Hell, the Pit, the great Deep, or bottomlesse Gulfe, Prison, Darknesse, utter Darknesse, and many other terrible Titles.

Math. 22. 13. Then said the King to his Servants, bind him hand and foote ; Take him away, and cast him into utter darknesse ; there

there shall be weeping and gnash-
ing of teeth.

Revel. 20. 1. And I saw an
Angel come downe from heaven,
having the Key of the bottomlesse
Pit, and a great Chaine in his
hand, &c.

And all this the more misera-
ble, because it shall be both eter-
nall, and without intermission,
or ease, Revel. 14. 11. And the
smoake of their torment shall as-
cend evermore, and they shall have
no rest, day nor night, &c.

Now follow the Uses.

The use may be first for sin-
gular reproofe of the marvel-
lous securite of multitudes of
people, that can live quietly in
so miserable a condition ; were
not man sunk deep into Rebels-
lion, and besotted with unspeak-
able senselenesse , one would
thinke it were impossible for him
to eate or sleepe, or ever to hold
up his head. If wee heard a story
of the one halfe of these distret-
ties

ses that were befallen another man, and did lay our hearts to it, to thinke tenderly of it, we could not but wonder, that that man could so forget his owne safetie, as to neglect any meanes for his owne release : but this very observation shewes two things, viz. that men are guiltye of vile *Atheisme & unbeliefē*, and of incredible *Apathy, or insensiblenes*. Oh that men would but thinke of these particulars, & ponder them seriously ! But alas, a deceived heart hath seduced them, that they cannot say, *Here is my perdition, if I repent not*. And this reproofe is aggravated against some men in this, that they are angry at any that shewes them their danger, as we see by experiance of men, that live in grosse sinnes : yet let the curses due to those sinnes be applyed to them, how doe they rage ? how are they like the very Horse and Mule, and much worse ?

Secondly, here is matter of instruction, and that first to wicked men, that (if it be possible) they would awake from this heavie sleepe in *sinne*, and learne to live righteously. Those *judgements* may warne all men every where to repent : and seeing they are thus undone by the first *Adam*, to seeke release from this dreadfull misery by the second *Adam*. There is no condemnation to them that are in *Christ Jesus*: and there can be no accesse to *Christ*, without repentance from dead workes, and Faith in him. Oh how were men sure to bee freed by *Christ*, if they were once weary and heavie laden ! There is a full propitiation for all *sinne* in him : he hath borne all that curse of the Law ; onely if any man will be in *Christ*, hee must be a new *Creature*.

This may instruct the godly, and so,

I The weake *Christian*
should

Eph. 5. 14.
1 Cor. 15.
Act. 17. 31.
Rom. 5. 12.
C. c.
and 8. 1.
Mat. 11. 29
1 Iob. 2. 1.
Gal. 3. 13.
2 Cor. 5. 17.

should labour by all meanes to be established in the Faith, that as Christ hath freed him from all these miseries (as curses) so faith may free him from the feare of them; and to this end he should earnestly and constantly pray, that God would make him worthy of his calling, and fulfill all the good pleasure of his goodness, and the worke of faith with power,

2 Thes. 1. 11, 12.

2 All Christians should forcibly compell upon themselves a carefull practice of sixe duties.

1 All ages should admire the exceeding riches of the tender kindnesse and mercie of God, and the great love wherewith he hath loved us, that hath forgiven us so great a debt, and freed us from so unspeakable confusion, *Eph. 2. 47.*

2 Wee should often looke upon Christ, that hath borne all the malediction of the Law for

us,

us, and that, both to move us to compassion, and mourning for our sinnes, that so pierced him, *Zach. 12. 10.* And also to settle our selves against the feare of any of these miseries seeing Christ hath fully payd our debts, and suffered the uttermost in our roomes: and further, if we did often set before us that marvellous passion of our *Lord and Saviour*, it might ravish our hearts to a greater love towards him, and desire to be with him to give him eternall thanks.

3 Have wee escaped so much danger, which sinne brought us into? then let us for ever be warned, and goe our wayes and sinne no more. Let us watch over our selves, that we be not bewitched by the deceitfulness of sinne. For heere wee may learne, that God can make sinne extremely bitter unto us, but especially let us leave sinne, even because God hath dealt so graciously with us.

4. It should teach us with all compassion to pity others with whom we converse, that yet live in this misery : wee should strive with all effectualnesse of perswasion to draw them out of such an estate, and use our uttermost power to pull them out of this fire, provoking them to holiness, and good workes, and exhorting and rebuking them with all instance, that they may not perish in so great condemnation, *Heb. 10. 25.*

5. It should teach us to endure all sorts of afflictions, that God shall please to try us withall, and that because they are no way comparable unto the punishments we are escaped from : and besides, God is pleased to cause them to worke our good : They try and encrease our Faith in *Christ's* merits : they make us know our selves more throughly : they mollifie and soften our hearts : they tame our flesh : they scowre

scowre our gifts from rust : they weane us from the World, and excite the desire after, and care to provide for the world to come.

6 It should teach us with all gladnesse of heart to remember our miseries, as *waters that are past*, and establish our selves in a daily solace, especially in the expectation of the full and finall deliverance from all the remnants of distresse in the day of Christ, when God shall be made maruellous in them that believe,
2 Thes. 1.10. And the more wee should lift up our heads, upon whom the ends of the world are come, because the day of that redemption draweth neare. Let us ever say with David, Psal. 16.6.
The lines are fallen upon mee in pleasant places : yea, I have a faire heritage; and The Lord hath drawne us out of many waters : Let us therefore love the Lord dearly, and rejoice alwayes in the Lord, Phil. 4.4.

Psal. 22:
24:
Psal. 13:
16.

CHAP. XI.

The state of grace.

Ephes. 1. 4.

As he hath chosen us in him, before the foundation of the world.

Hitherto of the second estate of man.

The third estate is the estate of Grace, which is three wayes to be considered:

First, in respect of the meaneſ of the foundation of it,

Secondly, in respect of the ſubject of the poſſeſſion of it, which is the Church,

Thirdly, in reſpect of the degeſs of application, and maniſtation, which are two.

viz. { *Justification.*

{ *Sanctification.*

The meaneſ of foundation is two-fold.

i Ele-

1 Election of God.

2 Redemption of Christ.

Concerning Election, there are
these evident Principles.

First, that there was a choice
and Election made by God, E-
phes. 1. 4. As he hath chosen us
in him, before the foundation of the
world.

Secondly, that this choice was
before the foundation of the
World, Ephes. 1. 4. as imme-
diately before, Rom. 9. 11. For
ere the Children were borne, and
when they had done neither good
nor evill, that the purpose of God
might remaine according to the
Election, not by works, but by him
that called, &c.

3 That onely some men are
chosen, not all men. If all were
taken, how could there be Ele-
ction, &c? Mark. 20.16. Many
are called, but few chosen, Ma-
thew 22. 14.

4 That the cause of our Ele-
ction is the onely free grace of
G God,

God, not our works, Ephes. 1.
 5. who hath predestinated us, to
 be adopted through Jesus Christ,
 unto Himself, according to
 the good pleasure of his will:
 &c.

Rom. 9. 15, 18. For he saith
 unto Moses; I will have mercie
 on him, to whom I will shew mer-
 cie: and I will have compassion
 on him, on whom I will have com-
 passion.

Therefore, hee hath mercy on
 whom he will, and whom he will,
 he hardneth.

5. That Gods Election is un-
 changeable, all the Elect shall be
 saved, Rom. 8. 30. Moreover,
 whom he predestinated, them also
 he called; and whom hee called,
 them also he justified; and whom
 he justified, them also he glorified,
 &c.

Isaiah 46. 10. My counsell
 shall stand, and I will doe whatsoe-
 ver I will.

2 Tim. 2.19. But the foundati-

on of God remaineth sure, and hath
this seal; The Lord knoweth who
are his, &c.

John 6. 37. All that the Fa-
ther giveth mee, shall come to me;
and him that commeth to me, I cast
not away.

Math. 25. 34. Then shall the
King say to them on the right
hand, Come, ye blessed of my Fa-
ther: inherite ye the Kingdom pre-
pared for you from the foundations
of the World.

The consideration of this Do-
ctrine of mans *Election*, should
teach us divers things.

1. Every one of us should
study this Doctrine of our *Elec-
tion*, and labour to make it sure,
seeing here lieth the foundation
of all grace: now one labour
doth both; if we make our *cal-
ling* sure, wee make our *Election*
sure, 2 Pet. 1. 10. and wee may
bee sure our *Calling* is right, if
wee adde vertue to our *Faith*, if
wee can find the gifts of grace in

our hearts ; for this (I say) wee must study the doctrine of the signes.

We may know our *Election* by two sorts of signes : the one respects God : the other respects our selves. God declares his eternall choice by divers marks of it, and man proves himselfe to be elect of God by divers tokens of it.

God shewes whom hee hath chosen from everlasting three manner of wayes.

I By *Election* in time, when God separates a man from the World unto himselfe and his service ; it is a manifest signe of Election : shewes an eternall choice, when God singles a man out from the multitude of carnall and carelesse men , and inspires him with an unchangeable resolution to devote himselfe to God: it is an evident declaration of Gods predestination to glory ; God separates a man from the World, when he makes him a weary

wearie of wicked and unprofitable societie, and takes away from him the taste in earthly things, so as the love of the world is not in him, and sanctifies him to his owne use.

a By the entertainment God gives them in his House, and especially by the efficacie of the Word, and principally by the life of the promises : for God makes his Word a Word of power, and the Holy Ghost falls upon their hearts, and they at some times feele a marveilous assurance in bearing and so much comfort, that they can receive the Word, though it bee with much affliction, and rejoice greatly in it ; and the Word transforms them also to a constant desire of practice and imitation of the godlinesse of the Saints, *1 Thes. 1. 4, 5, 6.* Knowing, beloved Brethren, that you are Elect of God.

For our Gospele was not unto

you in word only, but also in power, and in the Holy Ghost, & in much assurance.

And yee became followers of us, and of the Lord, and received the Word in much affliction, with much joy of the Holy Ghost.

Psal. 65. 4. Bleffed is he whom thou chooest, & cauffest to come to thee, he shall dwell in thy Courts, and we shall be satisfied with the pleasures of thine House, even thy holy Temple.

Rom. 8. 9, 11. That is, they which are the children of the flesh, are not the Children of God: but the children of promise are accounted for the seed.

3. By the sanctification of their afflictions, evn by the many experiences of Gods love in afflictions, as when God comforts the hearts in the midst of distress, when they come to him making their moane; and when he turnes the croffe to a blessing to them, making them more

more humble by it, expressing their gifts purging out their sinnes, &c. and at the length giving gracious deliverances, causing all to worke together for the best, so as they themselves being judges, they can say, it was good for me that I was afflicted, Rom. 8. 28, 29. Also we know that al things worke together for the best to them that love God, even to them that are called of his purpose, &c.

Psal. 139. In many places.

Now as God manifests his own choice by these and such like signes; so the godly make sure their owne *Election* by divers markes of it, as generally by the sanctification of the Spirit, and belief of the truth, 2 Thes. 2. 13. But wee ought to give thankes alway to God for you brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation; through sanctification of the Spirit, and the Faith of truth so in particular.

1 By the vertues of Christ, which more or lesse in some measure shine in them, such as are, Humilitie, Pietie, Knowledge, Temperance, and contempt of the World, patience in aduersitie, and other excellent saving graces in them; 2 Pet. 1. 5, 6, 7, 10. 1 Pet. 2. 9. By their fruits you may know them, Job. 15. 16.

Secondly, by the affections of godliness that are in them above all others, Ephes. 1. 4. I Job. 3. 14. They approve themselves to bee elect by love; that is, by their great affections to God, to the Word of God, and his Ordinances, and by their brotherly kindness to the godly; and this love is the more evident marke, when it lasts even in affliction, when no distresses make us abate of our affection to God, or good things, or good men, Rom. 8. 28. 35.

3 By their priesthood: Gods elect are a Kingdome of Priests, they

they offer God daily sacrifice,
they have the spirit of prayer:
and they daily mortifie (the beast)
their sinnes upon the Altar of
Christ crucified. So then by their
praying and their mortification,
Gods Elect. may bee evidently
knowne, 1 Pet, 2, 9, 10.

4 Fourthly, They are usually
knowne by the opposition of the
World: If they were of the
world, the world would spare,
and loye his owne: but because
they are shosen out of the world,
therefore the world hates them,
and pursues them with repro-
aches and indignations at all tyme,
Job. 13, 18, 19. If the world hate
you, you know that it hated me be-
fore you.

If you were of the World, the
world would laufe his owne: but
because you are not of the World,
but I have chosen you out of the
World, therefore the World hateth
you.

2. If we finde assurance of our

Election, wee shoulde with all thankfulness acknowledge Gods goodnessse to us, and the riches of his free grace, as the Apostle teacheth us, *Ephesians 1. 3.* and *1 Thess. 1. 3.* But wee ought so give thankes alway to the Lord for you Brethren, beloved of God, because that G.O.D hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the Faith of Truth: and so rest in this happiness, as our chiefc desire to God shoulde be still to vouchsafe us his favour, to blesse us with the favour of his chosen, *Psal. 106. 4. 5.* Remember mee, O Lord, with the favour of thy people, visit me with thy salvation.

That I may see the felicitie of thy chosen, and rejoyce in the joy of thy people, and glory with thine inheritance.

And for ever stand and gaze at the marvellous riches of Gods gracie, that suffered us not to perish.

rich in the condemnation of the World.

3 Our Election should worke upon us a wonderfull care of holiness of life. Are we elect? then how should wee confirme our selves in separation from the World? Shall wee ever love the World, and the things thereof, that heart, that God hath chosen us out of the World? Yea, why fashion wee our selves unto this World? Rom. 12. 2. And fashion not your selves like unto this world but be ye changed by the renewing of your minde, that ye may prove, what is the good will of God, and acceptable and perfect.

Deut. 14. 2. For thou art an holy people unto the L O R D thy God, & the Lord hath chosen thee to be a precious people unto himselfe, above all people that are upon the Earth.

God hath chosen us, and called us with a holy calling ; and therefore we should, as a people pecu-

peculiar unto him, bee zealous of all good workes, and shew forth the vertues of him that called vs, and walke before him with all desire to please him, that hath thus elected us; wee should ever be ready to choose the Lord to be our God, and to shew it by avouching him, and by walking in his wayes, as these Scriptures plentifully shew:

Deut. 7.6,7. For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee, to be a precious people unto him selfe, above all the people that are upon the earth.

The Lord doth not set his love upon you, nor chuse you, because you were more in number than any people: for you were the fewest of all people.

Deut. 26. 16, 17. This day the Lord thy God hath commanded thee to doe these Ordinances, and Lawes: keepe them therefore, and doe them with all thine heart,

and

and with all thy Soule.

Thou hast set up the Lord this day to be thy God, and to walke in his wayes, and to keepe his Ordinances, and his commandements, and his Lawes, and to hearken to his voyce.

Ephes 1. 4. As he hath chosen us in him before the foundation of the World, that wee should be holy, and without blame before him in love.

1 Pet. 2. 9, 16. But yee are a chosen generation, a roiall Priest-hood, an holy Nation, a peculiar people, that yee should shew forth the vertues of him that hath called you out of darknesse into his marveilous light:

As free, and not as having the libertie for a cloake of maliciousnesse, but as the servants of God.

Wee should give our names to God, as they that will subscribe, and devote themselves onely to the God of Jacob, Isaiah 44.1,5. Yet now bear, O Jacob,

my servant, and Israel, whom I have chosen.

One shall say I am the Lord; another shall be called by the name of Jacob: and another shall subscribe with his hand unto the Lord, and name himselfe by the name of Israel.

4 It should teach us to imitate God, and chuse the godly, as the persons wee would most observe, admire, love, defend, and live withall. John 15. 17. These things command I you, that ye love one another, John 17. 26. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved mee, may bee in them, and I in them, &c. Yea, wee should not have the glorious faith of Christ, in respect of persons, to despise poore Christians, and onely respect great men: for God hath chosen the weake things of this World to confound the mighty, and the poore

poore he hath chosen to be made
heires of the Kingdome, and rich
in Faith, *James 2. 5. 1 Cor. 3.*

27. Yea, we should be content,
as the Apostle saith, to suffer all
things for the Elects sake, see-
ing they are so deare to God,
2 Tim. 2. 10. until his return.

¶ Lastly, this doctrine of Elec-
tion, should fill the hearts of
all the godly with unspeakable
rejoycing: Everlasting joy should
bee upon their heads; and sor-
row and mourning should fit a-
way: and the rather, if they con-
sider the marveilous priviledges
of their Election, and the won-
derfull happiness, unto which
they are chosen of God. For if
by the former signes thou know-
thy selfe to be one of Gods E-
lect:

First, thou art sure of thy sal-
vation, and the glory of heaven
when thou dyest, *Thess. 2. 13.*
14. Wheremo so bee called you
by the Gospell, so obtains the
glorie

glory of our Lord Jesus Christ.
The love of God so thee is
unchangeable, God will never
cast off the people, whom hee
hath chosen, Rom. 11:2. God hath
not cast away his people whom hee
knew before.

3 Thou art sure of gracious
entertainment in Gods House,
and sweet communion with God
whilst thou liest, Psalms. 65:4.
Blessed is he whome shou chooseth,
and causest no come to thee: hee
shall dwell in thy Courts, and may
shall be satisfied with the pleasures
of thine house, & of thine holy
Temple.

Esa. 65: 13, 14. Therefore thus
saith the Lord God Rebeld, my
servants shall eat and ye shall be
hungry: behold thy servants shall
drinke, and ye shall be thirsty: behold,
my servants shall rejoice, and
ye shall be ashamed: Behold, my
servants shall sing
for joy of beane, and ye shall cry
for sorrow of shame: and shall
howle

howle for vexation of minde.

4 Thou shalt be sure of protection against all adversaries, that dare, or can rise up against thee,
Esa. 41. 10, 11, 12, 13. Fear thou not, for I am with thee: be not afraid, for I am thy God, I will strengthen thee, and helpe thee, & will sustaine thee with the right hand of my justice.

Behold, all they that provoke thee shall be ashamed and confounded, they shall be as nothing, and they that strive with thee, shall perish.

5 Fifthly, all thy afflictions shall bee sweetned unto thee, and worke together for the best, Rom. 8. 28. Also we know that all things worke together for the best, unto them that love God, even to them that are called of his purpose.

6 In all thy suites to God, thou art sure of audience, and compassionate respect, howsoever thou bee neglected in the world,

World, Job. 15. 16. *Yee have not chosen mee, but I have chosen you, and ordained you, that you goe and bring forth fruit, and that your fruit remaine, that whatsoever yee shall ask of the Father in my name, hee may give it you.*

7 Christ will graciously communicate to thee the secrets of God, and the mysteries of the Kingdome, using thee therein as a most deare and carefull friend, John 15. 15, 16.

8 Lastly, all complaints brought unto God against thee, are sure to be non-suted and cast out, so as nothing can be laid to thy charge, nothing can condemne thee, in as much as Christ hath payed all thy Debts, and sitteth at the right hand of God to make request for thee, Rom. 8. 23. *Who shall lay any thing to the charge of Gods chosen? It is God that justifieth, &c.*

C H A P. XII.

Of Christ.

Act. 4. 12.

Neither is there salvation in any other : for among men there is given none other name under Heaven, whereby we must be saved.

Hitherto of *Election.*

The second fundamentall meanes of grace, is *Christ*, concerning whom the Principles respect either.

1 *His person.*

2 *His Office.*

The Principles concerning his person, looke either,

1 Upon his divine nature.

2 Or upon his humane.

The Principle that concernes his divine nature, is this : *That Jesus*

Jesus Christ is very God, and that he is God, may be proved.

I First by testimony of Scripture, *Esa. 9. 6.* *For unto us a Child is borne, & unto us a Sonne is given, and he shall call his name Wond'rfull, Counsellor, The mighty God.*

John 1. 1. *In the beginning was the Word, and the Word was with G O D, and that Word was God.*

Rom. 9. 5. *Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all, blessed for ever, Amen.*

1 Tim. 3. 16. *And without controversie, great is the mysterie of godlinesse, which is God manifested in the flesh, justified in the spirit, &c.*

1 John 5. 20. *But wee know that the Sonne of G O D, is come and hath given us a mind to know him, which is true: and wee are in him that is true: that is, in his Sonne Jesus Christ, this same is*

very

very GOD, and eternall life.

2. By the divine properties given unto him, as Eternitie, John 1. 1. John 17. 5. Omnipotency. Job. 3. 31. Phil. 4. 13. Saviour, King of Kings, and the like.

3. By divine workes done by him, as Creation, Coloff. 1. 16. Forgivenesse of sinnes, Mat. 9. 6. Working of miracles, John 10. 25. ~~by his~~ ^{the} word of his mouth.

4. By the divine honour due unto him, as Adoration, Psalm. 72. 11. Heb. 1. 6. and believing in him. ~~Adoration~~ ^{Heb. 1. 6.}

5. By the conquest the Gospel hath made in the World, 1 Tim. 3. 16. and that not by any carnall power, Zach. 4. 6.

6. By the patient suffering of his Saints, Revel. 12. 11. But they overcame him by the blood of the Lamb, and by the word of their Testimonie, and they loved not their lives unto the death, &c.

But

But why was it needfull hee
should be God?

For two causes chiefly:

1 The one was the greatnessse
of our evill, which no creature
could take of us, viz. 1. the grievousnesse of our sinnes. 2 The
immense and intolerable weight
of Gods anger. 3 The Empire
of death. 4 The tyranny of the
Devill.

2 The other was the greatnessse
of our good, which none but
God could restore, viz. 1.

An obedience to justifie many.

2 The Image of God. 1 Cor. I.
30. Coloff. 3. 10.

If our Saviour be the Sonne of
God, yea, God himselfe, that
holds it no robbery to be equall
with God:

Then it may first serve for hu-
miliation, and so,

1 To the World : In which
this glorious light hath risen, and
yet their darknesse comprehen-
ded it not, Job. I. 5. 10.

To

To the very godly, because they are not so affected, as may become this marveilous glorie of the Sonne of God ; it should much abase us, that wee have not thoughts and affections to take that noice wee shoulde of this Sonne of Righteousnesse, so gloriously in the Gospell shewing amongst us : wee doe not receive him, and conceive of him, as this Doctrine teacheth us ; how often hath hee come amongst his owne, and his owne received him not ? John

I. 11.

For Instruction, and so it should worke in us,

I. Illumination to see the greatnessse of the mysterie of Godlinesse, that tels us of God manifested in the flesh, I Tim. 3. 16. Our Eyes shoulde in this point receive sight and clearing. This Doctrine shoulde shine in our hearts, as the Sonne in the firmament ; wee shoulde never

I

never rest informing our selves herein, and praying for discerning, till (after much neglect and unbelieve past) wee could say with Thomas, *My Lord and my God*, Math. 16. 16. Joh. 20. 28. This is the Rocke upon which the Church is built.

2 The estimation of his sufferings for us; this bloud of the new Testament, was the bloud of God, Acts 20. 28.

3 The celebration of his praises; Is he God over all? then let him be blessed for evermore, Rom. 9. 5. Who is God over all, blessed for ever, Amen.

4 The adoration of his person, When God brings forth his onely begotten Sonne, let all the Angels of Heaven worship him, Heb. 1. 6.

5. Faith; this should make us beleevc in him, and relic upon the sufficiency of the Redemption in him; yea, we should never rest, till we know him, and that

that we are in him: For this is eternall life, John 1.7. The same came for a witnessse, to beare witnessse of the light, that all men through him might believe, I Joh. 5.20. But we know that the Sonne of God is come, and hath given us a mind to know him, which is true, and wee are in him which is true, that is, in the Sonne Iesus Christ, the same is very God, and eternall life.

Thirdly, the consideration of the Divinitie of Christ should wonderfully comfort us; and so it is used in divers Scriptures. For if hee be God, then hee is full of grace to supply our wants, Job 1.14.16 He is infinite in righteousnesse, to justifie us, Jer. 23.6 The government being on his shoulders: he will ever be knowne to be wonderfull: as a Counsellor to direct us; as a mighty God to defend us; as an everlasting Father, to love us, and pity us, and spare us, and beare with our ini-

firmities; as a Prince of Peace, to preserve us in our reconciliation with God, and to fill us with peace that passeth all understanding: and that we may not doubt of perseverance, the Prophet assures us, that of the increase of his government and peace, there shall be no end: for he will order us, and establish us henceforth, and for ever.

C H A P. III.*Of Christ's humanity.*

Hitherto of the divine nature of Christ: There are four principles concerning the humane nature of Christ; the one concernes the matter, the other three concerne the manner.

The first, that the Son of God was incarnate, did assume the true nature of man, and was a very man amongst us, Job. x. i. In the beginning was the Word, and the

the Word was with G O D , and
that Word was G O D . 14. And
the Word was made flesh, and
dwelt amongst us, and wee saw
the glorie thereof, as the glorie
of the onely begotten Sonne of
the Father, full of grace and
truth.

Heb.2.14. For as much then,
as the children were partakers of
Flesh and Bloud, he also himselfe
likewise tooke part with them, 16.
For hee in no sorte tooke the An-
gels, but hee tooke the seed of A-
braham.

2. That he was not conceived
as other men, but by the holy
Ghost, Luke 1.35.e And the An-
gell answered and said unto her,
The holy Ghost shall come upon
thee, and the power of the most
high shall over-shadow thee:there-
fore also that holy thing which
shall be borne of thee, shall be cal-
led the Sonne of God. 22.1.11.1

Math. 1.20. Feare not to
take Mary for thy wifc: for that

which is conceived in her, is of the holy Ghost.

3. That he was borne of a Virgin, *Esa. 7.14.* Therefore the Lord himself will give you a signe: Behold, the Virgin shall conceive, and bear a Sonne, and shee shall call his name Emmanuel.

Matth. 1.18. Now the birth of Iesus Christ was thus: when as his mother Mary was betrothed to Ioseph, before they came together, shee was found with child of the holy Ghost.

Gen. 3.15. I will also put enmity betweene thee and the woman, and betweene thy seed and her seed, he shall also breake thine head, & thou shal breake his heel.

4. That his humane nature did subsist in the divine nature, and so both made but one person, *Colos. 2.9.* For in him dwelleth all the fulnesse of the God-head bodily.

Luk. 1.35. And the Angel answereed and said unto her: The holy Ghost shall come upon thee,

and

and the power of the most High
shall over-shadow thee : therefore
also that holy thing which shall be
born of thee, shall bee called the
Sonne of God, &c.

The uses may bee raised sever-
ally from each of the Prin-
ciples, and so, First, the doctrine
of the incarnation of Christ may
serve.

1. For information, and that
both of the love of God, and of
his wisdome, which both shinc
in this works : His love, in that
hee sent us a Saviour to take our
nature : and his wisdome, in that
hee sent us his Sonne.

But what need was there that
Christ should bee incarnate, and
take mans nature rather then any
other ?

First, that satisfaction might
bee made to God in the same na-
ture that had offended.

2. Because without effusion of
bloud, there could be no remissi-
on. Heb. 9.22,

Quest.

Answer.

3. Because a mediator should be meete to deal betweene both parties : therefore he is *God*, for the busynesse with his Father, and *man*, for the busynesse with men.

4. That so hee might have the right of the kinsman to redeeme us, and so of adoption, *Ier. 32. 8. Ruth. 3. 13.*

5. To assure our resurrection.

But why was the second person in *Trinitie* incarnate ?

It was most convenient, and comely it should be so.

1. By the Son was man made at the beginning : and therefore fitly by him was he redeemeed.

2. Hee most fitly repaires the Image of God in us, who was himselfe the image of his Father.

3. Hee that was the Sonne of God, most conveniently makes us the Sonnes of God.

Secondly for instruction, and so it should teach us;

First, to acknowledge both natures in *Christ*, and know, it is of necessity

Ques.

Answer.

2.

necessarie to salvation, no confess
his glory in both. It should worke upon us
the impressions of humility. This
is a matchlesse example of humili-
tione, that he, that was equall to
the Father, should make himselfe
so low, as to take upon him the
forme of a servant &c. as it is ur-
ged, *Phil. 2. 6, 7.*

It were intolerable shame for
us to mind our owne things, or to
stand upon our glory, and great-
nesse. Oh, how shoulde this make
us easily denie our selves, if we
could throughly thinke upon it!

Thirdly, it should stirre us up
wonderfully to desire to come
unto *Christ*, and to be made one
with him, and to be like him. He
drew neare to us, when he tooke
our nature, and shall not we draw
neare to him in imitation of his na-
ture, & shew forth his vertue? He
descended frō heaven to us, & shall
not we ascend to heaven to him?

Fourthly, this may serve for

great humiliacion to all such, as receive not the Son of God: hath
he taken our nature, and dwelt
amongst us, and saw wee his glo-
ry, as the glory of the onely be-
gotten Sonne of God: and are we
yet ignorant of him? doe we yet
neglect to come unto him?

Lastly, the Incarnation of
Christ, is the very fountaine of
all our comfort. It is the sunne-
shine of religion, wee should re-
joyce in it above all things.
There should be no godly man,
but his heart should leape within
him upon the thoughts of this
glorious grace of God; The An-
gels of heaven sang in the Ayre,
when they brought this tydings;
and can we sit desolate in heart, to
whom a Saviour is borne, and for
whom he was incarnat? Luk.2.
30. Christ's incarnation is the most
clare looking-glaſſe to shew
forth the wiſdom, mercy, truth,
and justice of God. This was a
worke farre above the creation

of man; this doctrine is comfor-
table in the very respect of the
honour done to the nature of
man, in that God hath joyned
man so nearely to himselfe; and
is importune a wonderfull love,
that Christ doth now unchange-
ably beare to man, being him-
selfe of the same nature: but ex-
pecially it should swallow up all
earthly discontentments to con-
sider, that God hath given him
to us: and Christ in all this for
our sakes, *Esa 6.9.* For unto us
a child is borne, and unto us
a Sonne is given, &c. How should
Christ onely bee uncommodable
of all things? The very peace we
have by him should enflame us,
peace above us with God and
the Angels; peace within us with
our owne consciences; peace be-
tow us with all creatures, *Luke*
2.14. and especially it should estab-
lish us in this assurance of the
accomplishment of all that yet
remaines of our full redemption:

wee need not doubt of his intercession, our suite must all needs speed well, there sits one at the right hand of God, that is our owne flesh and blood; and wee need not feare the last judgement. It cannot but be well with us, if our owne brother bee our Judge: wee should not be afraid in the meane time in the evill day: Hee will succour vs, he hath had experiance of the frailtie of our nature, and therefore hath a feeling of our infirmities, and will helpe us in all time of our need, Heb. 3.18. For in that he suffered and was tempted, he is able to succour them that are tempted.

Heb. 4.15. For we have not an high priest, which cannot be touched with the feeling of our infirmities: but was in all things tempted in like sort, yet without sinne.

Yea, the very glory of Christ in heaven is by this meanes ours. Christ is my portion, my stell, and

and my bloud, where my portion
aigneth; there beleeveth I, that I
aigne; where my flesh is glori-
ed, there I thinke my selfe in glo-
rie; where my bloud ruleth, there
thinke I my selfe exalced.

And all this is the more com-
fortable, if we consider, that God
had not respect of persons in
this, which may appear by the
manifestation of the Incarnation.
It was revealed to shepheards,
and to the Wiscemen; the one
poore, the other rich; the one
learned, the other unlearned; the
one *Gentiles*, the other *Jewes*; the
one neare, the other farr off.
This light appeared to *Annes* a
woman, as well as to *Simeon*
that just man. And besides note
the wonderfull wisdome of God,
in the manner of revealing Christ:
viz. to every one according to
his owne estate. For to *Simeon*
and *Anne*, as more spiritu-
all persons, the Natiuite was
revealed by the instant of the
Spirit.

Spirit. To the Shepheards as Rude-men, by the voice and speech of Angels. To the Priests and Scribes that searched Scripture, by an Oracle of the Scripture. To Herod a stranger, by the testimony of the Wise-men that were strangers. To the Wise men, that were students of Astrologie, by the rising of a new starre.

CHAP. XIV.
Of the Conception of Christ.

THUS much of the uses of the Incarnation of Christ: the uses of his Conception follow.

The doctrine of his conception by the holy Ghost may serve First, for information, and that in divers things.

First, concerning the wonder of his birth: here is a new birth given to the world, never such a one before: hee that is the *only Son in Heaven*, is by this means

the

the onely M A N on Earth to bee admired. When God was to bee made visible on earth, and to come to dwell amongst men, a heavenly Temple is provided for him; the holy Ghost builds him a Temple in the womb of a *Virgin*.

2. Concerning the freedome of *CHRIST* from Originall sinne, we might aske, How could Christ bee free from sinne, seeing he came of *Adam*, whose nature was infected in all his posterity?

Now this is answered in this principle: for Christ came of *Adam*, but not by *Adam*, but by the holy Ghost: The holy Ghost miraculously formed Christ's body of the substance of the *Virgin*, stopping the course of originall sinne, and sanctifying it: sinne comes into the World by propagation onely.

3. Concerning the sufficiencie of the sacrifice of Christ: It must needs bee an admirable sacri-

Question

Answer.

sacrifice, that is thus fitted from the Wombe,

4. Concerning the superstition of the Papists about the Virgin Mary: for they attribute the puritie of Christ's nature to the holynesse of the Virgin, that shee was without sinne, whereas it is evident, it is to bee attributed to the holy Ghost.

5. Concerning the possibility for Christ to be borne of a Virgin: It is as easie for God to frame unto Christ a body in the Wombe of a Virgin, as to make mans body at the first of the mire of the Earth.

2. Secondly, for instruction, and so this conception by the Holy Ghost should teach us:

First, to bee wise to sobriety, in this mysteric of the Incarnation of Christ, a purer sense and a cleaner hearing, is called for here: the over-shadowing of the Virgin shewes, that wee must bring faith to believe the mysteric,

mysterie, without further inqui-
ring.

2. To desire fervently the
sanctifying of our natures : that
wee as his members may be con-
formed unto him as our Head,
and so wee are, if Christ bee
conceived in our hearts by the
holy Ghost, as he was conceived
in the Wombe of the Virgin.
Gal. 1.6.

For consolation : and so his
conception is comfortable, espe-
cially in two things :

First, the holiness of his con-
ception will justify us from the
unholiness of our conception
and quit us from the guilt and sin
of originall ~~sinnes~~.

Secondly, it may comfort us
in the expectation of our per-
fect holiness. Hee that was so
carefull to have his naturall bo-
dy fitted so exquisitely, will
not neglect his mysticall bo-
dy the *Church*, but will love
it, and wash it, till it bee with-
out

out spot and wrinkle, and the rather because it is bone of his bone, flesh of his flesh; Ephes. 5.25,26.

And thus of the use of the conception.

CHAP. XV.

Of Christ as borne of a Virgin.

Thirdly, in that our Saviour was borne of a Virgin it may serve,

First for *Infirmation*, and so,
I. Concerning the marvellous wisdome of God in the manner of our salvation : By a Woman came *sins* and death into the world : and loe here the seed of the woman breakes the Serpents head. The *Dyvill* got to be the god of the World, by beguiling a Woman. Now see how the *L O R D* hath devised to destroy his dominion by One made

made of a woman : they were both *Virgins*, affianced to Husbands, but not yet knowne of Man.

But might some one say ; This is beyond beliefe, that a *Virgin* should bring forth, and yet remaine a *Virgin*, having never knowne man : this seemeth to be incredible.

Sol. If it had beene a thing which had no resemblance in nature : yet it had beene nothing to beleeve the power of the God of Nature : but yet there is instance of things borne in Nature without generation. The *Bees* have young, and yet know not Marriage : The *Easterne-bird*, the *Pheasant*, is borne, and new borne successively, and yet without parents ; and shall we hold it beyond beliefe for God to doe this great worke upon him, that was to restore the World ? Christ is like the flower, which hath the Heaven for Father, and the earth for Mother.

But

Object.

Solution.

Object.

But how can it become the greatness of the Sonne of God, to abase himselfe to lye in the wombe of a Virgin?

Solution.

The Sunne in the firmament receives not infection from any place, nor can any thing cast into the fire stayne it; much lesse can the Sonne of God be polluted by being borne of a Virgin.

Secondly, this may furnish us with an argument against *Transubstantiation*. The Scripture teacheth us to beleeve, that *Christ was made of a Woman, Gal. 4. 4* but not a word is there that hee should bee made of a piece of bread.

Secondly, hath God created this new thing in the world, that a Woman should compasse a Man? why then do we go about? Why lose wee our labour? why settle we not our hearts directly upon this *Iesus*, who is assigned us thus wonderfully of God to bee our way, our light, and our life?

life? This very Doctrine was used long since, to rebuke mens extreme distractions, and losse of time and labour in the way to the Kingdome of Heaven, *Jer. 31.21.22.*

Yea, this doctrine ought to bee unto us Gods signe, that hee will deliver us certainly, and fulfill all his promises, and it extremely threatens the unbelift of man, as the Prophet *Isaiah* urged him in the dayes of *Ahar*, *Isaiah 7.14.*

Thirdly, this should kindle in us a vehement desire to have God reveale his Sonne in us, and to have *Christ* borne in our hearts: wee thinke the *Virgin* blessed above women that *Christ* was conceived in her wombe (which certainly is a great wonder) and we were blessed amongst men and women, If the Lord *Jesus* bee conceived in our heart, and wee keepe our selves chaste *Virgins* to him.

There

There have beeene fourte wayes
of making man :

The one was to make Man
without either Man or Woman,
so was *Adam* made.

The second was to make Man
without a woman, so was *Eve*
made.

The thrid was to make Man
by both Man and Woman
and so wee their posterity are
made.

The fourth way, was to make
Man without Man by Woman
onely, and so was *Christ-Man*
made.

Now if we admire the first, se-
cond, and fourth of these ; why
should wee not also admire
the creating of Man, without
wombe, even in the heart of a
Man ? Is it not a great wonder
that the Sonne of God should
be formed in our brest ? And yet
such is the worke of God in the
birth of a *Christian* ; *Christ* is
formed in them, *Gala. 4. 19.* My
little

little children, of whom I travell
in birth againe, untill Christ bee
formed in you.

C H A P. XVI.

Of the personall Union.

And thus of the birth of Christ
of a Virgin.

The personall Union may
serve both for information, and
for Consolation.

For Information, concerning
the marvellous glory of Christ,
especially of the exaltation of
the humane nature. Here is an
Union singularly wonderfull, and
wonderfully singular. Nay, what
say I, a Union? Why? there bee
so many Unions in Christ, that
worthily all may bee said to bee
gathered together in one in him.
There is a naturall, personall, my-
sticall, and Sacramentall Union
in Christ.

The naturall Union is with
the

the Father and the Holy Ghost
in one nature or essence.

The personall Union is this of
the divine nature with the hu-
mane in one person.

The mysticall Union is of
Christ with the Church in one
body.

The Sacramentall Union is of
the body and bloud of Christ
with Bread and Wine in one
Ordinance. This Union is not a
Union of inhabitation, as God
dwels in the Saints : nor of con-
sent only, as the faithfull are one
in the Father and the Sonne: Nor
of commixtion, as Water and
Wine are one : nor of combina-
tion, as two boords fastned to-
gether are one : nor of composi-
tion, when of two things is made
some third thing in one. But it is
(I say) a personall Union, the hu-
mane nature of Christ being as-
sumed into Union with the per-
son of the Sonne of God.

From thence ariseth:

1. A speciall manner of sub-silling in the humane nature of Christ, differing from other men. For soule and body make a person in other men, but not so in Christ. For his soule and body are borne up and substift in his divine nature. As the Ivy or Mistletoe growes without a root of it owne, upon the body of another tree; so is it with the humane nature of Christ: As soule and body in us make one Man: so God and Man make one Christ in him.

2. A communication of Proprieties; so as that which is proper to one nature, is attributed to the whole person: so the Sonne of GOD was crucified, and bought the Church with his bloud, *Corinths. 2.8. Acts 20.28.*

3. The collation of Gifts upon the humane nature, after an unspeakable manner: In respect of which, the humane nature

2.

3.

nature of Christ doth excell all Creatures, for Wisedome, Goodnesse, Holinette, Power, Majesty and Glorie, in as much as the God-head dwels in him bodily, Col 2.9 and so the second Adam doth farre excell the first.

It was needfull Christ should be God and Man in one nature :
1. That so he might reconcile or make God and Man one againe.

2. That so he might be a meete Mediator, as being a kinne to both parties.

3. That hee might pacifie God by his death, which hee could neither feele as God, nor overcome as man.

4. That the workes of Redemption done in the flesh, might bee sufficient price for sin, by which the infinite God was wronged.

Here is also consolation in this Doctrine : for hence ariseth manifest reason of hope of pardon and

and peace with God; and beside
out of his fulnesse wee may now
all receive grace, and a supply for
all our wants. Here have we all
the treasures of Wisedome and
Grace in *Christ-man*: and he is
now able to bee a Fountaine of
more good to us, then ever the
first *Adam* was of evill.

CHAP. XVII.

Of Christ as Mediator.

Hitherto of Principles con-
cerning the person of Christ:
his office followes.

The Principles concerning his
Office, consider it either in the
whole, or in the parts of it.

The whole Office of Christ is
to bee a Mediator, and so the
Principles that concerne the me-
diatorship are five:

First, that there is but one Me-
diator betwene God and man,
even Jesus Christ, 1 Tim.2.5.

For

For there is one God, and one
Mediator betweene G O D and
Man, which is the Man Christ
Jesus.

A&T.4.12. Neither is there Sal-
vation in any other: for amongst
men there is given none other
Name under Heaven whereby we
must be saved.

Luke 2.11. That is, that unto
you is borne this day in the Cittie
of David, a Saviour, which is
Christ the Lord. Because there
is none more mercifull, He-
brews 2.17. Nor more able,
Heb.7.25.

2. That the cause of our Sal-
vation in his mediation, is not
merit in man, but grace in God
and Christ, 2 Tim.3.9. Who hath
saved us and called us with an ho-
ly calling, not according to our
workes, but according to his owne
purpose and grace, which was gi-
ven to us through Christ Jesus be-
fore the World was.

Titus 3,4,5. But when she
bounct.

bountifulnesse and love of GOD
our Saviour, toward man appea-
red.

Not by the workes of Righte-
ousnesse, which wee had done, but
according to his mercy he saved us,
by the washing of our new birth,
and the renewing of the Holy
Ghost.

Ephes. 2. 8. For by grace are
ye saved through faith, and that
not of your selves; it is the gift of
God,

3. That this mediation was
from the beginning of the
world, and shall bee to the end,
Hebrewes 13. 8. Jesus Christ ye-
sterday and to day, the same also is
for evert.

3.

Pet. 1. 20. Which was ordai-
ned before the foundation of the
World, but was declared in the last
times for our sakes.

Revel. 13. 8. Therefore all that
dwell upon the Earth, shall wor-
ship him, whose Names are not
written in the Booke of life, of

*the Lambe which was slaine from
the beginning of the world.*

For in the knowledge, destination, and acceptation of God, the two natures were accounted as united, and with him the things done and to be done, present and to come are all one.

For explication of this Principle, if wee aske when the Mediator was given, it must be answered three wayes.

1. If we respect Gods Decree, he was given before all Eternity, Ephes. 1.4. As hee hath chosen us in him before the foundation of the World.

2. If we respect the vertue and efficacie of his Mediati-
on, he was given when need
was, from the beginning of the
World, Revelation 23.8. Which
was slaine from the beginning of
the World.

3. If we respect his mani-
festation in the flesh, he was gi-
ven in the fulnesse of time: six-
tee

teene hundred yeares agoe, Galat 4.4. But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made under the Law.

1 Tim. 2.6. Who gave himselfe a ransome for all men, to bee a testimony in due time.

4. That without the mediation of Christ, no flesh can bee saved. Act. 4.12. neither is there Salvation in any other: for among men there is given none other name under Heaven, whereby wee must be saved.

Psal. 143.2. And enter not into judgement with thy servant, for in thy sight shall none that liveth be justified.

James 3.2. For in many things we sinne all.

5. That by the Mediatour a new agreement or contract was made with God, Jeremy 31.33. But this shall bee the Covenant that I will make with the house of Israel : After those dayes,

I 3. saith

saith the L O R D , I will put my Law in their inward parts, and write it in their hearts, and will bee their God, and they shall bee my people.

Heb. 8.12. In that bee saith, A new Testament, bee hath abrogated the old; now that which is disannuled, and waxed old, is ready to vanish away.

Rom. 3.23,24. For there is no difference, for all have sinned, and are deprived of the glory of God, and are justified freely by his grace, through the redemption that is in Christ Jesus.

Galat. 3.21,22. Is the Law then against the promise of God? God forbid: for if there had beeene a Law given, which could have giuen life, surely Righteousnesse should have beeene by the Law.

But the Scripture hath concluded all under sinne, that the promise by the Faith of Jesus Christ, should bee given to them that believe.

For

For the explication of this Principle, we must understand:

First, that the Scriptures make mention of three Covenants, that God hath made.

The one generall and terrene with all Creatures, about their preservation from the universall Deluge: of this *Genes. 9. &c.* but of this Covenant wee have nothing to doe herę;

The second was the Covenant, called the *Covenant of workes*: this was made with all mankind in *Paradise*, and stands still in force since the fall, as men are in the *estate of nature*, the condition whereof on mans part is the morall Law.

The third was the agreement made with man by meanes of the *Mediatorour*: this was called from the fall to the dayes of *Abraham*, *The Promise*, as being contrived in those words of promise, *Genesis 3. 15.* I will also put enemities betweene thee and

the woman, and betweene thy seed and her : Hee shall breake thine head, and thou shalt bruise his heel, &c.

From Abraham to Moses, it was called the *Covenant*, Genes. 17, &c. From Moses to Christ, and so still the *Testament*; and as it stands in difference from the *Covenant* of workes, it may bee called for all this time, the *Covenant of Grace*.

Secondly, that in this agreement with God by the *Mediator*, the *Mediator* did undertake for two things.

i. To pay all our debts, and satisfie Gods Justice, by a price of infinite value, *Esay 53.5,6.* But he was wounded for our transgressions, hee was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

All wee like sheepe have gone astray, we have turned everyone to his owne way, and the Lord hath

bath laid upon him the iniquitie
of us all.

Job 33. 24. Then will he have
mercy upon him, and will say, De-
liver him, that hee goe not downe
into the pit : For I have received
a reconciliation.

1 Tim. 2. 6. Who gave himselfe
a ransome for all men to be atsti-
mony in due time.

2. To purchase and merit for
us Gods favour and Kingdome,
by a most absolute and perfect
obedience, Ephesians 1. 6. To the
prasse of the glory of his grace,
wherewith he hath made us accep-
table in his beloved.

Thirdly, we must understand
wherein these two Covenants agree,
and wherein they disagree.

These "Covenants agree in
these two things : First, that
they both were tendered to us
by God. Secondly, that they
both require a full and perfect
Righteousnesse, as the condition
of eternall life.

I s They

They differ :

1. In the manner of knowing of them. For the Law or covenant of workes is knowne in some measure by nature, Rom.2.15. Which shew the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing : But the Gospell or Covenant of Grace is not knowne at all by Nature : It is a Mystery, Col.1.26 Which is the Mysterie hid, since the world began, and from all Ages, but now is made manifest to his Saints.

1 Cor.2.7. But we speake the wisdom of God in a Mysterie, even the hid wisdom which God had determined before the world, unto our glory.

2 Tim.1.10. But it is now made manifest by the appearing of our Saviour Jesus Christ.

2. In the Ministers of both: Moses was the Minister of the Law, but

but Christ of the Gospell, John 1.

17. For the Law was given by Moses, but grace and truth came by Jesus Christ.

3. In the meanes of attayning to the end common to both : the Law is a Law of workes, and requires doing, or else will not give wages : but the Gospell is a Law of Faith, requiring believynge in him, that justifieth the wicked, Romans, 3.22. But now is the righteousnesse of God made manifest without the Law, having witnessesse of the Law and of the Prophets.

Rom. 4.5. But to him that worketh not, but believeth in him that justifieth the ungodly, his Faith is counted for Righteousnesse.

Romans 10.5. For Moses thus describeth the righteousness which is of the Law: that the man which doth these things, shall live thereby, &c.

Againe, the Law requires perfect

fect Righteousness in our owne persons, but the Gospell offers the Righteousnesse of another to be received by Faith, Rom. 8. 3,4. For that that was impossible to the Law, in as much as it was weake, because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh; that the Righteousnesse of the Law might be fulfilled in us, &c.

Rom. 5. 19. For as by one mans disobedience many were made Sinners; so by the obedience of one shall many also bee made righteous, Rom. 10.4. For Christ is the end of the Law for Righteousnesse, unto every one that believeth.

The Law requires our debts every farthing: the Gospell publisheth the Acquittance of the Principall, by reason of the satisfaction of the Surety. The law giveth Heaven, as wages for worke

of Christ the Mediator.

worke done; the Gospell gives Heaven grace.

4. In effects or efficacie ; the Law requires good workes, but gives no power to doe them, Deut. 30.4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to heare unto this day : but the Gospell gives the Spirit of God, which worketh what he requireth, Jer. 31. 33. But this shall bee the Covenant that I will make with the house of Israel : After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will bee their God, and they shall be my people.

Ezek. 36. 27. And I will put my Spirit within you, and cause you to walke in my Statutes, and yee shall keepe my judgements, and doe them.

Cor. 3.9. For if the ministry of condemnation was glorious, much more doth the ministration of righteousness exceed in glory.

The

The Law shewes the disease, and the Gospell cures it, Rom. 7.6. But now wee are delivered from the Law, being dead unto it, wherein wee were holden, that wee should serve in newnesse of Spirit, and not in the oldnesse of the letter.

24. O wretched man that I am, who shall deliver me from the body of this death? &c.

The knowledge of sinne is by the Law, but that which heales us, is the tidings of remission in Jesus Christ.

5. In the persons, to whom they belong: the Law is for the unrighteous, 1 Tim. 1.11. knowing this, that the Law was given unto a righteous man, but unto the lawlesse and disobedient, to the ungodly, and to the sinners, to the unholy and to the prophanes, &c.

But the Gospell belongs to the poore and penitent, Luke 4.18. The Spirit of the Lord is upon mee, because hee hath annoyned

sed mee, that I should preach the Gospell to the poore : he bath sent mee, that I would beale the broken-hearted, that I should preach deliverance to the captives, and recovering of sight to the blind, that I should set at liberty them that are lynesed, &c.

The uses may be,

First, for consolation unto all the godly : and this comfort in their *Mediator*, and the new covenant in him, may bee the more distinctly formed in us, if we consider :

I.

1. The priviledges and benefits wee reape by this new Covenant.

2. The properties of the Covenant.

3. The persons to whom it may belong.

For the first, by meanes of the *Mediator* in this new Covenant, we receive many admirable prerogatives and blessings,

as

I.
The priviledges we receive by the new Covenant.

I. The

1. The abrogation of the old Covenant, *Hebr. 8.13.* In that he saith a new Testament, he hath abrogated the old : now that which is disannuled, and waxed old, is ready to vanish away. So as now wee are not under the Law, but under Grace, *Romans 6.14.* For sinne shall not have dominion over you : - for yee are not under the Law, but under grace, &c.

2. Communion of Saints from all parts of the World : Men of all Nations comming in upon this new agreement, *Isai. 46.6.*
Ili. And her said it is a small thing, that thou shouldest bee my servant ; to raise up the Tribes of Jacob, and to restore the dissolutions of Israel : I will also give thee for a light of the Gentiles, that thou maist be my salvation unto the ends of the World.

Math. 8.11. But I say unto you, that many shall come from the East and West, and shall sit downe

downe with Abraham, Isaack, and Jacob, in the Kingdome of Heaven, &c.

3. Reconciliation with God: and the pardon of all sinnes, 2 Cor. 5. 19. For God was in Christ, and reconciled the World to himselfe, not imputing their sinnes unto them.

Jerem. 31. 33. 34. But this shall bee the Covenant that I will make with the house of Israel, After those dayes, saith the Lord, I will be their God, and they shall bee my people. And I will forgive their iniquities, and I will remember their sinnes no more, Heb. 9. 15. And for this cause is hee the Mediator of the new Testament, that through death, which was for the redemption of the transgressions that were in the former Testament, &c.

The Mediatour paying all our debts.

4. A righteousnesse answerable to that of the Law wrought for

for us, and imputed to us, Rom. 8.4. *That the righteousness of the Law might bee fulfilled in us, which walke not after the flesh but after the Spirit.*

5. The inhabitation of the spirit of God, taking possession of us unto Gods use for ever, Isa. 59.21. *And I will make this my Covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, even from henceforth for ever.*

6. The Law of God put into our hearts from the least to the greatest, Jerem. 31.33. *But this shall bee the Covenant that I will make with the house of Israel: After those dayes; saith the LORD, I will put my Law into their inward parts, and write it in their hearts, &c.*

7 A Covenant with all Creatures, who must be at peace with us,

us, and serviceable to us, Hosae
2.18,31.22. And in that day
will I make a Covenant for them
with the wilde Beasts, and with
the Fowles of the Heaven, and
with that that creepeth upon the
earth: and I will breake the bow
and the sword, and the battell
out of the Earth, and I will make
them to sleepe safely. And in
that day I will beare, saith the
Lord, I will even beare the
Heavens, and they shall beare the
earth.

And the earth shall beare the
corne, and the wine, and the oyle,
and they shall beare Israel.

8. Gods Sanctuarie in the
midst of us, and his presence
with us for ever, Ezek 37. 26,
27,28. Moreover, I will make
a covenant with them of peace, it
shall bee an everlasting Covenant
with them, and I set my San-
ctuarie amongst them for ever-
more.

My Tabernacle also shall be
with

with them, yea, I will be their God,
and they shall be my people.

9 The promise of an eternall
inheritance, Heb 9.15. And for
this cause is he the Mediator of
the new Testament, that through
death, which was for the redemp-
tion of the transgressions, that
were in the former Testament,
they which were called, might re-
ceive the promise of eternall inher-
itance, &c.

2.
The proper-
ties of the
Covenants.

1.

The second part of the conso-
lation, may bee raised from the
consideration of the properties of
the Covenant, which are

1. That it is free, and God
stands not upon desert in us, Isai.
55.1,2,3 4. Hoe, every one that
thirsteth, come yee to the water;
and yee that have no silver, come
buy and eate : Come, I say, buy
wine, and milke, without silver,
and without money.

Wherefore doe you lay out silver,
and not for bread? and your labour
without being satisfied? hearken
deli-

diligently unto me, and doe that which is good, and let your soule delight in farnesse.

Behold, I gave him for a witness to the people, for a Prince and a master unto the people, &c.

2. That it is unchangeable and eternall, *Isaiah 54. 10.* For the Mountaines shall remove, and the Hills shall fall downe, but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

3.

And we may the rather be assured of this, if we consider:

I. The nature of God: *mercie plaserthim*, and he is so desirous of the reconciliation, that hee beseecheth men to bee reconciled, *2 Cor. 5. 19. 20. Hos. 3. 19.*

2. The propitiation of Christ: God hath proclaimed it from heaven, that in him hee is well pleased, and fully pacified, *Matt. 3. 17, &c.* And Christ is given for

for a Covenant of the people,
Isai. 49. 8.

3. That there is an act for it in
the councell of God, from ever-
lasting, *1 Cor. 2. 1.*

4. That God hath sworne to
keepe his Covenant, *Heb. 6. 8.*
and *7. 19, 20, 21, 22. Isai. 46. 7.*

5. That it is confirmed by the
death of the Testator, *Heb. 9. 16.*
Math. 26. 27.

6. Because hee ever liveth to
make request for us at the right
hand of God, and is able perfectly
to save those that come unto him,
Heb. 7. 5. and 3. 17.

7. Because the Law cannot dis-
anull it, *Gal. 3. 17.*

8. That wee have Sacraments
to confirme it, and seale to it:
and if wee can bee perswaded,
that the Floud shall come no
more, when wee see the Rain-
bow; how much more should
the glorious Sacraments of the
new Covenant, scitle us in the
assurance of the unchangeableness
of

of Gods good will towards us?

9. That the Covenant is kept, not onely in the Word, which cannot bee blotted, but also wee have the keeping of it in our own hearts, Rom. 10. 8.

10. That God is now long since knowne to the Church by the name of Iehovah, which notes both his constancy, and all-sufficiency, Exod. 6. 3.

3. This is comfortable if wee consider the persons, that may bee capable of the priviledges of this new covenant. God stands not upon desert, *Esay 55. 1.* the stranger and the Eunuches may bee as well accepted here, as the sonnes and daughters, if their hearts be sincere with God, *Esay 56. 4, 6.* the abject Gentiles are not excluded, *Esay 49. 7.*

What should I say? the whole world is invited, and worlds of people may bee reconciled to God, *2 Cor. 5. 19.*

And as this is comfortable to all

3.

all times, so there is comfort to be gathered out of it in speciall
distresses, as.

1. In the case of *sinne*.
2. In the case of *afflictions*.
3. In the case of *death*.

For the first, in the case of sinne after calling, it is a memo-
rable place, *1 John 2. 1 vise M,*
babes, these things I write unto you, that yee sinne not : and if any
man sinne, we have an Advocate with the Father, *Iesus Christ the*
righteous.

For the second, in the case of affliction, there are many Scrip-
tures that have recourse to this
doctrine for comfort. If the god-
ly be grieved and oppressed, and
come unto God, and humble
themselves, the *Lord will remem-*
ber his covenant, and heare them :
as *Exod. 2.24.25.* and *Exod. 6.4,*
5.6. Levit. 26. 41.42. See above

The godly know in all af-
flictions, whom they have
trusted, and ought to believe
that

that hee will keepe that, which by covenant is committed to him, 2 Tim. 1.13. Christ hath commission from God by vertue of this Covenant, to say to the prisoners, Go forth, and to them that are in darkenesse, Shew your selves, Esa. 49 9,10. For a small moment God may forsake, but with great mercy will hee gather us : In a little wrath hee may hide his face, but in everlasting kindnessse will hee have mercy on us : For this is as the waters of Noah, &c. The mountaines may depart ; but his kindnessse and the covenant of his peace shall not depart, nor bee removed, saith the Lord, that hath mercy on us, Eze. 34 14. from the 7. to the 11.

For the third, in the case of death, it is a knowne instance of Job, how hee comforted himselfe in his Redeemer, in the middest of all his wonderfull distresses, that seemed to threaten

ten his death (as it were) every moment, Job 19.25. *For I know that my Redeemer liveth; and he shall stand the last on the earth.*

Thus of the uses for consolation : The instructions follow and may bee cast into two sorts.

1. For the doctrine of the new covenant in the *Mediator* may teach us both what to avoide; and what to doe.

The consideration of these principles should teach us to shun two things :

1. The conceit of merit of our owne workes, and all boasting of any worthinesse in our selves. For this were to make the promise of none effect, and the grace of this new Covenant voide : if were to stand to the old Covenant, Rom. 4. 14. *For if they which are of the Law be the heires, faith is made voide, and the promise is made of none effect.*

Rom. 3.27. *Where is then the rejoyn-*

rejoycing? it is excluded: by what Law? of works? nay, but by the law of faith,

Rom. 10.4. For Christ is the end of the law for righteouſnes unto everyone that believeth, &c.

2. The forgetfulness of God: whatsoever befall us, wee should not forget God, nor deale wickedly in his Covenant, Psal. 44.

17. All this is come upon us, yet doe wee not forget thee, neither deale wee falsely concerning thy Covenant.

The duties wee should doe may bee referred to two sorts: for either they are such as fit us for this new Covenant; or such as we should doe to walke worthy of it.

If wee would have any comfort by the Mediator, and this new agreement with God.

3. We must turne from our transgressions, else wee have no Redeemer, Iса. 59. 20. And the Redeemer shall come unto us.

on, and unto them that turne from iniquities in Jacob saith the Lord.

Wee must be new creatures, all things in us may now bee new, our old things may bee passed and given over, *Cor.5.17,18,19,&c.*

Going and weeping wee should goe, and aske for the way, *Jerem.50.4.*

Secondly, wee must come to Christ, being wearie, and laden, and receive him, and lay hold upon him by Faith. This new agreement is chiefly published for the obedience of faith, *Rom.16.26. Rom.3.25.*

That wee may walke worthy of this covenant, we must looke to divers things.

First, wee should inflame our hearts to the love of the Lord Jesus, and be ready to acknowledge his wonderfull love to us, that dedicated this Testament with his bloud, *Heb.9.16. Isa.59.16,&c.*

Secondly, God should bee our portion for ever, *Psalme 73.26.*
My flesh fail eth, and my heart also: but God is the strength of my heart, and my portion for ever.

What now should bee our hope? our hope should even bee in God, *Psalme 39.7.* *And now Lord, what waite I for? My hope is in thee.*

We should for all other things of this life confesse our selves to bee strangers and pilgrims, and imbrace onely these new promises of a better happiness, *Heb. 11.13.*

Thirdly, wee should never be ashamed of the testimonie of the Lord, nor of this doctrine of the Mediator, for all the Papists in the world; but partake willingly of all the afflictions may befall us for this glad tidings in the Gospell, a *Tim. 1.8.* to the 13. But rather glorie in our singular riches, which is Christ in us, *Col. 1.27.*

4. Fourthly, we should strive to live like such as are now againe confederates of God, and as may become the singular prerogatives of our new estate. This is briefly comprehended in those few words, Walke before God and be upright, *Genes. 17. 1. Esa. 59. 17, 18, 19.*

5. Fifthly, we should bee in a speciaall manner carefull, that the salt of the Covenant of God bee not lacking, *Levit. 2. 13.* This is the salt of discretion, and of mortification : GOD'S confederates should bee a wise and humble people, *Mar. 9. 50.*

6. Sixthly, if ever wee fall into distresse, we must rugne to God, and urge him with his covenant, and deprecate his displeasure, *Jerem. 14. 21.* Doe not abhorre us for thy names sake, cast not downe the Throne of thy glory: Remember and breake not thy covenant with us.

7. Seventhly, wee should for
ever

ever cleave unto God with full purpose of heart in a perpetuall covenant never to bee forgotten,

Jerem 50.5.

8.

Eighthly, wee should learne of God, how to carry our selves in all agreements and covenants with them: Wee should be easie to bee reconciled, and keepe our promises, though made with disadvantage.

Ministers also may learne from these Principles, how to divide the Word. The Law is to be preached to the unrighteous, and this new covenant of promise in Christ, to the penitent and humbled soule, *1 Timoth.1.9.*

Luk.4.18.

The last use may bee for terror unto all wicked men that live in the Church, and securely sinne on without regard of reconciliation, or seeking the benefits of this new Covenant. Who can expresse their misery, which receive aggravation

from their neglect of this grace offered? These are children of the bond-woman, *Galat. 4.4.* Up-on these God will fearfully a-venge the quarrell of his Cove-nant, *Levir. 26.25 Esa. 24.5. Jer. 34.18. Ezek. 20 36, 17.* Though they cry unto God, hee will not know them, *Hos. 8.1, 2, 3.* Their covenant with Death and Hell shall be dissolved, *Esa. 28.15, 18* For they are all under the curse, *Galat. 3.10.* Yea, if the Lord proceed to take his staffe, even beauty, and cut it asunder, and dissolve even his publike cove-nant hee hath made with the na-tion; oh how then, beyond all hope of cure, would be their mi-ferable condition! or if hee doe not doe that, yet, if hee remove their candlesticke, by taking the meanes from them, how will these people (whole congrega-tions that forget God) be turned into hell, and all the multitudes of them!

CHAP. XVIII.

*Of the Propheticall Office
of Christ.*

Hitherto concerning the principles, that looke upon the office of Christ in the whole.

The Principles that concerne the parts of his office follow.

First, there are three sorts or parts of the offices of Christ.

1. His Propheticall office.
2. His Priestly office.
3. His Regall office.

This division may bee proved two wayes :

1. By the degrees of mans misery : there are three degrees of mans misery.

1. Ignorance of the evill into which hee is plunged, and of the good he wants.

2. Aoxay or disorder in all parts of his heart and life.

K. 5; 3. Guilti-

vid Pyrsew 180.1. philson.

3. Guiltinesse arising hereby : Now in the offices of Christ is a threefold remedy.

1. His Propheticall heales ignorance.

2. His kingdome takes away disorder.

3. His priesthood abolisheth guiltinesse.

2. It may bee proved by the parts of the typicall annoynting in the old Testament. For by oyle there was a threefold inauguration : 1. of Prophets, 2. of Priests: 3. of Kings, which shadowed out by extermal oyle the anointing of Christ.

First, of the Propheticall office of Christ ; where,

1. What it is.

2. The parts of it.

3. The manner of executing of it.

The Propheticall or propheticall office of Christ, is that worke of his, by which hee instructs his Church concerning the will of God,

God, especially his secret counsell about redeeming mankinde.

The parts are two : First, the externall promulgation of doctrine. Secondly, the internall illumination of the heart, or the making of doctrine effectuall by the spirit, renewing and inclining the mind and will of man.

The externall promulgation of doctrine hath three things in it :

The preaching of the Gospell, or the doctrine concerning Gods grace or redemption in Christ, *Esa. 61. 1.*

3. The interpretation of the Law, according to the mind of the law-giver, *Math. 5. 17, &c.*

3. Prediction of things to come.

The manner of executing of this office, was

I. Meditately by *Patriarches* and *Prophets* in the old Testament: and by *Apostles* and *Ministers* of the Gospell in the New Testament.

2. Immediately, and that either by his divine, or by both natures : by his divine nature he instructed the Patriarches and Prophets in the old Testament, by *Visions, Oracles, and Dreames.* By both natures, by word of mouth in the New Testament hee himselfe taught amongst men, *1 Pet. 3.19* and *John 1.5.*

The Principles concerning the Propheticall Office of CHRIST are,

1. That in Christ are all the treasures of Wisdom and Knowledge. *Coloss. 2.3.* In whom are hid all the treasures of Wisdom and Knowledge.

2. That it is Christ onely, that reveales the truth out of the bosome of his Father, *Math. 11.27.* All things are given unto mee of my Father, and no man knoweth the Sonne but the Father ; neither knoweth any man the Father, but the Son, and he to whom the Sonne will reveale him.

John

John 1.18. No man hath seene
God at any time, the onely begot-
ten Sonne which is in the bosome
of the Father, hee hath revealed
him.

John 6.68. Then Simon Pe-
ter answered him, Master, to
whom shall we goe? thou hast the
words of Eternall Life.

3. That Christ hath himselfe
taught Doctrine amongst men.
Heb.1.3. In these last dayes hee
hath spoken unto us by his Sonne.

Esay 61.1. The Spirit of the
Lord God is upon mee, therefore
hath the Lord anoynted mee; hee
hath sent mee to preach goody-
dings unto the poore, to bind up
the broken-hearted, to preach li-
bertie to the captives, and to shew
that are bound, the opening of the
Prison, &c.

4. That hee hath revealed the
whole counsell of God, John 15.
15. For all things that I have
heard of my father, have I made
knowne unto you.

John

John 17.8. For I have given unto them the words which thou gaveſt mee, and they have recei-ved them, and have knowne surely that I am come from thee,
&c.

Deuteronomie 18.18. I will raise them up a Prophet from among their Brethren, like unto thee; and I will put my words into his mouth, and hee shall speake unto them all that I shall command him.

*Matheu
23.31. 5. That the ministerie in the Church is by authoritie from Christ, Math. 13.34. Wherefore behold I send unto you Prophets, and Wise-men and Scribes.*

*Ephes. 4.11. He therefore gave ſome to bee Apostles, and ſome Prophets, and ſome Evangelifts, and ſome Pastours and Teachers,
*&c.**

*2 Cor. 5.20. Now they are we Embassadors for Christ, as though God did beseech you through us, we pray you in Christ's stead,
 that*

that yee bee reconciled to God,
¶c. ad am 302 461 10 391

6. That the whole efficacy of
Doctrine, either recorded in
Scriptures, or thence taught unto
men, depends upon Christ,
2 Pet. 1. 20. 21. So that yee first
know this, that no Prophecie in
the Scriptures is of any private
mission.

For the Prophecie came not in
old time by the wit of man: but
holymen of God spake as they were
moved by the Holy Ghost.

1 Cor. 3. 6. I have planted, A-
pollos watered, but God gave the
increase.

7. That the Prophecie of
Christ belongs generally unto
all Nations, Isaiah 49.6. And
hee said, It is a small thing that
thou shouldest bee my servant to
rayse up the Tribes of Jacob, and
to restore the desolation of Israel. I
will also give thee for a light of
the Gentiles that thou mayest
bee my Salvation unto the end of
the

the World ; though especially CHRIST was sent unto the lost sheepe of Israel, Matth. 15. 24. But hee answered and said, I am not sent but unto the lost sheepe of Israel.

Zach. 9.10. Hee shall speake peace unto the Heathen, and his Dominion shall be from Sea, unto Sea, and from the River unto the end of the Land.

These Principles may serve :
For information , and that in
divers things :

I.
First, wee may hereby understand the reason, why Christ is called the Messenger, the Angell of the Covenant, the Word, Wisdome, the Minister of Circumcision , Pastor, Doctor, Archbisshop, the Apostle of our profession, &c. namely, because of his Prophetship and Ministry in revealing Gods will to the Church.

2. We may here take notice of the dignity of the Minister,
wee

wee all serve under Christ, and have our Commissions signed, and sealed by him. Christ himselfe was a minister of Circumcision, Rom. 15. 8. And anoynted to preach the Gospell, Isa. 61. 1.

And hee worketh mightie things by the service of men, and that the calling might bee the more honourable, hee would not write Scripture himself, nor continue his preaching, but left both to his Servants (so the head did dictate, and the members did write it.) Wherefore let men esteem us as the Dispensers of the secrets of Christ, 2 Cor. 4. 1, 2 and bee perswaded by us, 2 Corinth. 5. 20.

Thirdly, we must hence know, that wee must depend upon Christ onely for Doctrine needfull to salvation. There is but one Law-giver: away with Traditions and Revelations of mens owne hearts; if an Angell from Heaven would teach us otherwise

wise let him bee accursed, Gal. 1.
8. Iam. 4.12. Will any man teach
God? Job 35.22.

4. Wee may here see the hor-
rible state of such, as will bee
still ignorant, and live in their
sinnes, having the Scriptures,
and preaching in the Name, and
by authoritie of Christ, Job.1.
10. John 3.19. Christ cryeth,
but men regard not, Proverbs 1.
20,&c.

5. Wee must take heed that
we mistake not, and that in two
things.

First, about the difference of
Christ, and all others in teaching.

2. About the continuance of
this Prophetical Office : Christ
teaching in his owne person, did
excell all others, so, as wee might
truly say, Who teacheth like
him? Job 36.22.

For first, hee taught with more
authoritie, Math. 7.29. For he
taught them as one having autho-
rity, and not as the Scribes.

2. Hee teacheth by his Spirit, not by sound of words onely, or by Inke and Paper.

3. Hee graveth his words not in stone, but in fleshy Tables of mens hearts, 2 Cor. 3.3. &c. And for the continuall of Prophecie, wee must know, that it lasts but for this life : for in the other World Prophecie shall cease, 1 Corinthians 13.8. Love doth never fall away, though that Prophecying bee abolished, or the tongues cease, or knowledge vanisheth away.

For Instruction, and so these Principles may teach,

Firſt, all in Generall, and ſo diuers duties.

Firſt, with all carefulneſſe therefore to heare the voyce of Christ, Math. 17.5. Behold, there came a voyce out of a cloud, ſaying, This is my beloved Sonne, in whom I am well pleased : Hearke him.

2. In all wants to come unto
Christ

Christ, and pray that hee would teach us, Psalm. 25. 5. Lead mee forth in thy truthe, and teach me : for thou art the G O D of my Saluation : in thee doe I trust all the day, &c.

Psal 143.10. Teach me to doe thy will, for thou art my God, let thy good Spirit lead mee into the Land of Righteousnesse.

3. But then, if wee would ever profit by Christ's teaching we must be poore in Spirit, broken in heart, and mourne for our sins : Isaiah 61. 3 &c. Malach. 3. from the first to the seventh. And make conscience to leave all sinne, and be renewed throughout, Ephes. 17. to 23.

4. To love the house of God, where the Sonne of God exerciseth his prophecyng, Psal. 84. 4. 10. Blessed are they that dwell in thine House, they will ever praise thee :

For a day in thy Courts is better than a thousand other where ;

I had rather bee a doore-keeper in
the house of my God, then to dwell
in the Tabernacles of wickednesse,
Mark. 12.42. Wee should long
for it, and call upon one another,
Isaiah 3.3.

5. To cleave to the counsels,
reproofes, doctrines, and exhorta-
tions of Christ, in the executi-
on of his Office, *John 6.68.* And
to receive the truth with all full
assurance, *Hebrewes 3.6.* *2 Pe-*
ter 1.19.

6. Not to bee too busie one
against another in doubtfull, or
indifferent things, *James 4.11,*

12. There is one Law-giver,
which is able to save and destroy,
Who art thou that judgest another
man?

Secondly, hence Ministers may
learne divers things :

2.

1. Not to affect the prayse of
men for the greatness of their
gifts, or glory of their worke.
They must not bee called *Rabbi*,
seeing one is their Doctor, even
Christ

Christ, and they have nothing, but what they have received from him, *Math. 23. 8.* But rather learne of *John Baptist*, *Joh. 3. 30* 31. who said, *Hee must increase, but I must decrease.*

2. When they discharge their duties ; not to bee afraid of men, or to bee over-much carefull in their trouble, what to speake or doe. They should settle this in their hearts : for *Christ* will give them a mouth and wisdome, which all their adversaries shall not be able to gain-say, or resist ; one haire of their head shall not perish, and therefore in patience they should possesse their soules, *Luke 21. 14.* to the 20.

3. To bee diligent in the execution of their office, seeing they must make up their accounts to *Christ*, whose Ambassadors they are, and they should speake as the words of *Christ*, and not their owne words, *Rom. 12. 6,7,8.*

Thirdly,

Thirdly, here is singular consolation to all the godly from the Propheticall Office of Christ, and that if wee consider three things:

1. What Christ will teach us.
2. How he will teach us.
3. Whom he will teach.

For the first, it may be an exceeding comfort that God hath given us his Sonne to bee our Prophet: for thereby wee may be assured that hee will bee our Counsellour in all estates, *Isaiah 9.6.* Hee will teach us to profit *Isaiah 33.22.* And when we are dejected and broken in heart, and mourne for our corruptions, he doth acknowledge it to bee a part of his Office to apply the Gospell to us, and to proclaime the acceptable yeare of the Lord, and to poure upon us the oyle of gladnesse for the Spirit of heavinessse.

For the second: Christ's teaching is wonderfull comfortable: for

for the Scriptures, that hee will teach us.

1. *Freely*, Hee will give us our teaching, hee stands not upon hire, *John 17.8.* *For I have given unto them the words, which thou gavest mee,* &c.

2. *Powerfully*, and effectually, so as if our hearts were dead within us, yet hee will revive them; the dead shall heare his voice, *John 5.25.*

3. *Familiarly*, and with great delight, as a mother would instruct her Child at home in a Chamber, *Canticles 8.2.*

4. *Fully*: keeping from us nothing that may be needfull for us: hee will teach us all things, *John 15.5.* *Henceforthe call I you not Servants for the Servant knoweth not what his Master doth, but I have called you friends: for all things that I have heard of my Father, have I made knowne unto you,* *Coloff. 3.3.* *In whom are hid all the treasures.*

suers of wisdom, and knowledge,
&c.

5. Glorioufly, and with a mar-
velous shining light of know-
ledge, that may ravish our hearts
and much affect us, 2 Cor. 4.6.
*For G O D that commanded the
light to shine out of darknesse, is he
which hath shined in our hearts to
give the light of the knowledge of
the glory of God in the face of Iesu
Christ, 2 Cor. 3.18. But wee all
behold as in a mirrour, the glory
of the Lord with open face and are
changed into the same Image from
glory to glory, as by the Spirit of
the Lord.*

6. Confidently : Hee will so
teach us the truth as he will bee
ready to justifie it, as a never fail-
ing, faithfull, and true witnesse,
Revel. 3.14. *And unto the An-
gell of the Church of the Laodice-
ans write, these things, saith A-
men, the faithfull and true wit-
nesse, the beginning of the crea-
tures of God.*

Esa.55.4. Behold, I gave him
for a witnessse to the people, for a
Prince, and a Master unto the
people, &c.

7. Inwardly, as well as out-
wardly : to this end hee hath gi-
ven us the anoynting, even his
spirit in our hearts to teach us all
things, 1 John 2.27. But the a-
noynting which ye received of him
dwelleth in you, and yee need not
that any man teach you : but as
the same anoynting teacheth you
of all things, and it is true, and is
not lying, and as it taughit you, yee
shall abide in him.

8. Compassionately, with sin-
gular tendernesse, fitting himselfe
to every ones nature and ability,
John 10.11. I am the good shep-
heard ; the good shepheard giveth
his life for his flocke.

Ezech.34.23. And I will set
up a shepheard over them, and hee
shall feed them, even my seruante
David, hee shall feed them, and he
shall be their shepheard, &c.

Esa.

Esa.40.11. Hee shall feed his flock like a shepheard, hee shall gather the Lambs with his arme, and carry them in his bosome, and shall guide them with young, &c.

For the third : it is exceeding comfortable, that hee will teach all that come unto him, even all that are given to him of God, all the godly, of what sex, condition, or nation soever ; They shall bee all taught of God, from the least to the greatest : *Ab c daries* as well as they of higher formes, Isaiah 54.13. And all thy children shall bee taught of the Lord, and much peace shall bee to thy children,

Jerem.31.34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know mee, from the least of them, unto the greatest of them, saith the Lord.

And therefore let us observe these things, and acknowledge

this goodness, and receive this testimonie : for thereby we seal, that God is true, Job. 3.33. *Hee that hath received his testimony, hath sealed that God is true,* &c.

Thus much of his Propheticall office.

CHAP. XIX.

Of the Priestly office of Christ.

THE Priestly office of Christ followes, which is that part of his function, whereby hee maketh satisfaction unto God for men.

This office in the execution of it, hath in it three things ; or there bee three things Christ must doe, as the Priest of the Church.

1. He must obey the Law of God perfectly.

2. He must make expiation for our sinnes by sacrificing to God

3. He

3. Hee must make intercession for us.

1. First, of the principles that concerne his obedience; there are four things we are bound to believe concerning the obedience of Christ.

First, that hee was without sinne in his nature, John 8.46. Which of you can rebuke me of sinne?

2 Cor. 5.21. For hee hath made him to bee sinne for us, which knew no sinne.

1 Pet. 1.19. But with the precious blood of CHRIST, as of a Lambe undefiled, and without spot.

1 Pet. 2.22,23. Who did not sin, neither was there guile found in his mouth, &c.

Heb. 4.15. For we have not an high Priest which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sorts, yet without sinne, &c.

Secondly, that hee fulfilled the whole Law of God perfectly in all his actions : Hence called the Holy one, and the holy Childe Jesus. Acts 3. 27. Because thou wilt not leave my soule in hell, neither wilt suffer thine holy one to see corruption. Acts 13. 35.

Acts 3. 14. But yee denied the holy one, and the just.

Acts 4. 27. For doubletisse against thine holy Sonne Jesus, whom thou hast anointed, &c.

30. So that thou stretch foorth thine hand, that healing, and signes, and wonders may bee done by the name of thine holy Sonne Jesus.

I Jon. 2. 10. But yee have an ointment, from him that is holy, and yee have knowne all things.

Thirdly, that hee fulfilled the law, not onely for himselfe, but for us and for our sakes, Rom. 8. 3. 4. For that that was impossible to the Law, in as much as it was weake because of the flesh.)

God

God sending his owne Sonne in
the similitude of sinfull flesh and
for sinne, condemned sinne in the
flesh, &c.

That the righteousnesse of the
law might be fulfilled in us, which
walke not after the flesh, but after
the Spirit.

Rom. 10.4. For Christ is the
end of the law, for righteousnesse
unto every one that believeth.

Rom. 5.18. Likewise then as by
the offence of one, the fault came
on all men to condemnation; so by
the justifying of One, the benefit
abounded toward all men, so the
justification of life.

4. That this righteousnesse of
his is an everlasting righteousnesse;
that is, such a righteousnesse
as serves for the Eternitie
of all ages, and such a righteousnesse
as cannot bee lost. Dan.

9.24. Sevensie weekes are deter-
mined upon thy people, and upon
thine holy City, to finish the wickednesse,
and to seal up the sinnes,

and to reconcile the iniquities, and
to bring in everlasting righteousness.

The uses may be,

1. For *Consolation*: for hereby all the faithfull may bee assured, that though they be very unrighteous in themselves, yet they are made the righteousness of God in him, *Jerem. 2.6.* In his daies *Iuda* shall bee saved, and *Israel* shall dwell safely; and this is the name whereby they shall call him, the *L O R D* our righteousness.

2 Cor. 5.21. For he hath made him to bee sinne for us, which knew no sinne, that wee should bee made the righteousness of *G O D* in him.

Hee is the end of the Law to every one that believeth: wee have as certaine *Justification* to life by his obedience, as ever wee were subject to death by Adams disobedience, *Rom. 5. 19.* For as by one mans disobedience many

were

were made sinners: so by the obedience of one shall many also be made righteous.

And if his righteousness bee ours, how rich are we? and how ought our hearts to be established in his well-doing, &c?

Secondly, for Instruction: and so it should worke in us two things:

First, an establishment of faith in our reconciliation, and a willing yeelding of our selves to acknowledge this free gift of God in his Sonne, *2 Corintheians 5.18.*
Rom. 10.4.

Secondly, an imitation of his marvellous holynesse: a striving to expresse his vertues, that we may be holy as he is holy; for he communicates the benefit of his obedience onely to such as live justly, and walke not after the flesh, but after the spirit.

Rom. 8.4. That the righteousness of the Law might bee fulfilled in us, which walke not after

the flesh, but after the Spirit.

1 Pet. 2.9. But yee are a chosen Generation, a Royall Priesthood, and a holy Nation, a peculiar People, that yee should shew forth the vertues of him, that hath calld you out of darknesse into his marvellous light, &c.

Math. 11.29. Take my yoke on you, and learne of me, that I am meeke and lowly of heart, and yee shall finde rest unto your soules, &c.

2 Cor. 5.17. Therefore if any man bee in Christ, let him bee a new creature, &c.

Thirdly; for humiliation to all stubborn-hearted wicked men, that deny this holy one, partly by their unbelief, when they regard not his words; whom they can convince of no sinne, **John 8.46.**

And partly by wicked life, keeping out all conformity with Christ, as also by choosing rather to live in wicked company, then

to cleave to Christ : Is not this to deny the holy one, and to chuse a Murtherer to bee given them ?
Act. 3.14. What communion betwene Christ and Belial ? betwene his Righteousnesse, and such unrighteousnesse ?

Thus much of his obedience to the Law.

C H A P. X X.

Of the expiation of sinne.

THE Principles that concerne the expiation of sin follow.

This expiation was made by the passion of Christ, concerning which wee must beleeve these things of necessity.

1. That the Passion of Christ, was by the Decree and everlasting fore-appointment of God,
Act. 2.23, Him, I say, have you taken by the bands of the wicked, beeing delivered by the de-

ser-

terminare Councell and foreknow-
ledge of God, &c.

2. That the sufferings of Christ
were for our sinnes, and for our
sakes : so as hee bare all our ini-
quities, 1 Pet. 2. 24. Who his owne
selfe bore our sinnes in his body on
the Tree, that wee being delivered
from sinne, should live in Right-
eousnesse, by whose stripes ye were
healed, &c.

Isaiah 53. 5. But he was woun-
ded for our transgressions, he was
broken for our iniquities ; the ch-
astisement of our peace was upon
him, and with his stripes wee are
healed.

3. For the transgression of my
people was he plagued, &c.

12. Therefore will I give him
a portion with the great, and
hee shall divide the spoyle with
the strong, because hee hath
poured out his soule unto death :
and hee was counted with the
Transgressours, and hee bare the
sinne of many, and prayed for
the

the trespassers.

Rom. 4.25. Who was delivered to death for our sinnes, and is risen againe for our justification.

1 Cor. 5.7. For Christ our Passover is sacrificed for us.

That by his Passion bee did pacifie God, and make expiation for all our sinnes, Math. 17.5. This is my beloved Sonne, in whom I am well pleased, heare him.

Ephes 5.2. And walke in love, even as Christ hath loved us, and hath given himselfe for us, to bee an Offering, and a Sacrifice of a sweet smelling savour unto God.

1 John 2.1. My babes, these things write I unto you, that yee sinne not, and if any man sinne, wee have an Advocate with the Father, Iesus Christ the just, and hee is the reconciliation for our sinnes.

4. That in his owne person
hee

he fulfilled and finished all sufferings needfull for our salvation : he did it once for all, 1 Pet. 3. 18. *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.*

Heb. 9. 28. *So Christ was once offered, to take away the sinnes of many, and unto them that looke for him, shall hee appeare the second time without sinne, unto salvation.*

Heb. 10. 11, 12. *And every Priest appeareth daily ministering, and oft times offereth one manner of offering, which can never take away sinnes.*

But this Man, after hee had offered one Sacrifice for sinnes, sitteth for ever at the right hand of God.

5. That the Passion of Christ is a sufficient price for the sinnes of the whole World, John 1. 29. *Behold the Lambe of God which taketh away the sinnes of the World.*

6. That

6. That Christ suffered extreme things for us, even the most grievous things could bee imagined : as,

I. A marvellous privation of his ownglory, abusing himselfe that was in the forme of God to live amongst men, without shewing that fulnesse of Majestie and glory which was in his nature, *Iohn 17.5.* And now glorie mee, thou Father, with thine owne selfe, with the glory which I had with thee, before the World was.

2. Most base entertainment in the World, such as extreme poverty in his birth and life, *Luke 2. 12.* And this shall bee a signe to you, yee shall find the Child swaddled, and laid in a Cratch.

Matth. 8.20. But Jesus said unto him, The Foxes have holes and the Birds of the Heavens have nests, but the Sonne of man hath not whereto rest his head.

Exile

Exile, and flying before the enemies, Matth. 2.14. So hee arose, and tooke the Babe and his Mother by night, and departed into Egypt.

Marke 3.6.7. And the Pharisees departed, and straight-way gathered a Councell with the Herodians against him, that they might destroy him.

But Jesus avoyded with his Disciples to the Sea, Q.c.

Ioh. 11.54. Jesus therefore walked no more openly amongst the Jewes, but went thence, &c.

John 8.39. Then tooke they up stones to cast at him, but Jesus hid himselfe, and went out of the Temple.

Slander, and extreme indignity, called a Samaritan, a Glutton, a Seducer, a Traytour ; despised, mocked, buffeted, rayled on, beaten, betrayed, and sold by his owne Servant, and that for a base price, forsaken of his owne Disciples, denied, and renounced by

by Oath, falsely accused, whipped, spit upon, taken and bound as a Malefactor &c. as the story of the Evangelists shew, &c.

3. Imputation of the sinnes of all the *Elect* unto him ; so as the guilt of them was layd upon him and hee sustained their person. This is a wonderfull abasement, *hee was made sinne for us, that knew no sinne in himselfe,* a Cor.5.22.

4. Fearfull agonies in his very soule, arising :

First, from severall conflicts, and tentations from Divels, Heb. 2.18. Heb. 4.15. But especially set upon with all their fury invisibly when he was on the Crosse, Colos 2.15. And hath spoiled the Principalities and Powers, and hath made a shew of them openly, and hath triumphed over them in the same Crosse.

Secondly, from the pouring out of the Vials of Gods wrath for sin, which befell him chiefly in

in the Garden, when hee sweat bloud for very anguish ; and on the Crosie when hee cryed, *My God, my God, why hast thou forsaken mee ?*

5. A most miserable manner of death : to die as a condemned man, and condemned too, both by *Iewes* and *Gentiles* : to dye such a cursed death, as the death of the Crosie, which was both by God and man designed out, as the most ignominious kinde of death ; and to be put to death in the middest of such Malefactors, being reckoned amongst Sinners, *Esay 53.12.* Therefore will I give him a portion with the strong ; because hee hath powred out his Soule unto death, and hee was counted with the Transgressors, and bare the sin of many, and prayed for the trespassers. And to suffer the nayling of his body, yea, and the effusion of his most precious bloud.

These are exquisite things.

The

The consideration whereof may serve both for *Instruction*, *information*, and *consolation*.

For instruction, and so it may teach us divers duties which wee should performe.

1. To Christ himselfe.
2. To our Neighbours.
3. To ourselves.

The meditation of the Passion of Christ, should inflame in us a desire and resolution:

1. To acknowledge the marvellous mercies of our Saviour, and to confess his praises, and to adore his Name, that could bee willing to suffer such things for us, *Philippi. 2.11.* Every tongue should confess that Jesus Christ is the Lord, unto the glory of God the Father.

Esay 56. 1, 2, 7, 8. Who is this that commeth from Edom, with red Garments from Bozra? Heo is glorious in Apparell, and walketh in his great strength, &c.

I will

I will remember the mercies
of the Lord, and the prayses of
the L O R D, according unto all
the Lord hath given us, and for
the great goodnesse toward the
house of Israel, which hee hath
given them, and according to his
tender love, and according to his
great mercies.

2. To mourne affectionatly
for our sinnes, that have so pier-
ced the Sonne of God, as we are
taught, *Zach. 12.12.* They are
the nayles that pierced, and the
Lance that let out his heart-
bloud: Wouldest thou not bee
grieved, if thou hadst killed
thine owne brother?

3. To sinne no more, but for
ever to bee afraid of crucifying
the Sonne of God againe, *Rom.*
6.6. Hebr. 10.24, &c. But ra-
ther to live to him that dyed
for us, and to devote both soules
and bodyes unto his service, *2 Cor. 5.14.* Hee dyed for all, that
they which live, shoule not hence-
for:

forth live unto themselves, but unto him which dyed for them, and rose againe.

1 Pet. 2. 24. Who his owne selfe bare our sinnes in his body on the Tree, that wee being delivered from sinne, should live in righteousnesse.

4. To love him with our utmost affections, and with all the sincerity of our hearts, accounting them accursed, that love not the Lord Jesus, *I Corin. 16. 21. Ephes. 6. 23. I Peter 1. 9. Shall the Father love Christ for his willingnesse to dye for his sheepe, and shall not wee? John 10. 17, 18. Therefore doth my Father love mee, because I lay downne my life. &c.*

To come willingly at the time of the assemblies of his Armies under his colors in holy beauty. When wee see the banners of Christ crucified displayed, wee should runne with all readinesse professing our homage, and willingness

lingnesse to live and dye in his service, the youth of his wombe, that is, such as are begotten of his loynes in the Gospell, should for multitude flocke to the house of God as thicke as the dew that falls from heaven in the morning, so thicke, that the concourse of Christians should now be like a very mist of dew, Psalme 110.

2.3.4.

6. Not to bee the servants of men; that is, to bee bound to no mans example, will, lusts, humours, likings, but to bee free unto the service of Iesvs Christ onely, who hath paid for us so deare a price, I Cor. 7.23. *Yee are bought with a price: be not the servants of men.*

7. To suffer any thing for his sake, that hath suffered so great things for us: so as wee could bee willing to forsake father and mother, brother and sister, house and land, and all for his sake, and for the Gospell.

8. To

8. To celebrate the memorie
of his death, and passion with all
reverence, honour, and hearty af-
fection: this is that wee should
doe, in receiving of the Sacrament
which doth crucifie Christ before
our eyes, and shew us how hee
was taken, broken, given, and
slaine for our sakes: shall we not
doe this in remembrance of him?
shall we not eate the sweet flesh
of this immaculate Lambe, with
the sowre herbes of contrition,
and griefe for our sinnes and un-
worthiness? shall wee not at
this feast put away all leaven out
of our dwellings? God forbid,
wee should dare to eate of this
bread, or drinke of this cup un-
worthily, and so make our selves
guilty of the body and bloud of
Christ: rather let us examine our
selves, and so let us eate in re-
membrance of him, judging our
selues, that wee be not condem-
ned of the Lord. Thus of the first
sort of duties.

Secondly,

Secondly, the meditation of Christ's passion should direct us, and stirre us up to the care of divers things in our carriage one towards another : and these duties are either Generall to all, or speciall to some.

Therefore foure generall duties wee shoule learne from the passion of Christ :

The first is *harmlesnesse* : seeing, Christ our Pasleover is sacrificed for us, wee shoule keepe the feast with unleavened bread of sincerity and truth, and put away all leaven out of our dwelling ; even all leaven of malice and naughtinesse, all vile affections one against another, 1 Cor. 5.7 8.

The Second is *hurtility* : the same minde shoule bee in us that was in Jesus Christ, who being equall with God, was content for our sakes to make himselfe of no reputation taking upon him the forme of a servant; we shoule in lowlinesse

lowlinesse of minde each esteeme others better then our selves, doing nothing through strife or vaine glory, looking not on our owne things, but every one also on the things of others, making our selves equall to them of the lower sort, being of one accord, of one mind. If we would learne any thing of Christ, wee must learne lowlinesse, and meeknesse of him, *Phil. 2. from the 2. to the 9. M. 1. 29.*

The third is love, and that in the fervencie and constancie of it, refusing no paines, nor dangers to shew our affection to the brethren: wee should walke in love, as Christ loved us, and give himselfe a sacrifice of sweete inelling favour to God for us, *Ephesians 5. 1. 2. Yea, our lives should not be deare to us, to declare our love to the brethren: but as Christ laid downe his life for us, so ought we to lay downe our lives for the brethren,*

M I John

1 Joh. 3.16. Hereby have we perceived love, that hee laid downe his life for us: therefore we ought also to lay downe our lves for the brethren.

The fourth is pity, and that in speciall to such as suffer in soule. If there be any bowels in us, the remembrance of the agonie of Christ in the Garden, and on the Crosse, should make us with more tendernes of heart pity them, that for the griefe and feare of their hearts cry out, that God their God hath forsaken them. If Christ needed an Angel to comfort him, what need have these of comfort? The marvellous feare and distresse Christ was in, sheweth that these kinds of sufferings of spirit, be the most grievous distresses.

Thus in generall.

In the fifth to the Ephesians, this marvellous love of Christ to the Church shewed in his passion, is used as a motiue to persuad-

swade husbands to love their wives, and in all dearenesse of affections to cherish them, and provide for them ; denying themselves, that they may profit and content them, as *Christ* did, when he gave himselfe not onely to the *Churche*, but also for the Church, *Ephesians 5.25, &c.*

Thus of the duties also to others,

Thirdly, the meditation of these *Principles* about the *passion* of *Christ*, should excite us to the practise and care of divers duties that concerne our selves, as

First, wee should heare learne to joy and glory in the *Crosse* of *Christ* above all things. The remembrance of the love of *Christ* herein, and our wonderfull deliverance from the unspeakable dangers wee were in, by reason of our sinnes, should breed in us a marvellous inward and hearty exulting in this expi-

ation of sinnes by the Passion
of C H R I S T. Thus Paul, God
forbid I shoulde rejoice in any
thing, but the Crosse of Christ,
Gal.6.14.

2. We should(while we live)
have more care of our precious
soules; the price payd to ransome
them, should teach us their
worths, and to know that they
are things must bee looked to,
with more care then ordinary.
There was more given to re-
deeme a soule, then needed to be
given to buy the whole world,
yea, many worlds. Wee are
wont to be exceeding carefull to
keepe such things as cost deare,
with all circumspection: never
any thing cost more then the
soule; and therefore nothing must
be so attended as the soule which
is committed to thee, to preserve
till the day of Christ.

Thirdly, these extreme things
Christ hath suffered for us, to
shew his love to us should
make

make us for ever trust him, and
relye onely upon him, as the life
of our lives, and the breath of
our nostrils, so as wee should al-
wayes resolve with the Apostle
Paul, Gal. 2. 20. that the *life* *now* *live* *in* *the* *flesh*, *wee* *will* *live*
by *the* *faith* *of* *the* *Son* *of* *God*, who
shewed his love to us, by giving
himselfe for us, Phil. 1. 21. For
Christ is to me *b. t.* *in* *life* *and* *in*
death *advantage*.

4. These terrible agonies and
sufferings of Christ, should make
us live in feare, and spend the
time of our sojourning here in
a singular feare to offend GOD
any more by our sinnes : yea,
seeing wee were to bee washed
in bloud, before wee could bee
cleane, wee should bee desirous
to get such purifie, as that if it
were possible, wee might not
have a spot or wrinkle of sinne
about us, 1 Peter 1. 17, 18, 19.
Passe *the* *time* *of* *your* *dwelling*
here *in* *feare*.

Knowing that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by the traditions of the Fathers: but with the precious blood of CHRIST, as of a lambe undefiled, and without spot.

Ephes. 5. 26. That he might sanctifie it, and cleanse it by the washing of water through the Word, 27. That he might make it so himselfe a glorious Church, not having spot, or wrinkle, or any such thing: but that it shoulde bee holy, and without blame, &c.

5. Wee may here learne an excellent way how to mortifie sinne, and destroy the power of any corruption. Looke how God did with sinne, so shoulde wee: but God used crucifying, as the best medicine to kill the force and guilt of it, and so shoulde wee. Hence it is, that the tearing of crucifying is given unto the mortification of sinne.

Galat.

Galat. 5. 24. *For they that are Christs, have crucified the flesh with the affections, and the lusts, &c.* Wee are therefore counseled to crucifie the flesh accordingly in many places of scripture. Now that wee may crucifie our sinnes :

1. Wee must have them to the Crosse of Christ, force them before the tree, on which hee suffered ; it is such a sight as sinne cannot abide. It will begin to die within a man, upon the sight of Christ on the Crosse : for the Crosse of Christ accuseth sinne, shames sinne, and by a secret vertue, feeds upon the very heart of sinne.

2. Wee must use sinne as Christ was used, when hee was made sinne for us ; wee must lift it up, and make it naked by confession of it to God ; wee must pierce the hands and feet, and heart of it by godly sorrow, and application of threatnings against

it, and by spirituall revenge upon it.

The hands, I say, in respect of operations, that it may worke no more. The feet, in respect of progression, that it may raigne no longer; and the heart in respect of affection, that it may be loved no longer. And thus as we should upon all occasions, so especially in the preparation to the Sabbath, and when wee are to keepe a Passeover to the Lord. That was the time chosen to crucifie Christ in: and certainly it is a wonderfull fit time for us, to execute this worke of mortification upon our sinnes.

Lastly, this doctrine of the passion of Christ, should wonderfully arme us with patience in all afflictions. The Captaine of our salvation was consecrate through afflictions, Hebrewes 2. 10 "For it became him, for whom are all things, and by whom are all things, seeing that hee

broug^t h

brought many children unto glorie, that bee shoulde consecrate the Prince of their salvation through affliction. Though hee were the Sonne, yet hee learned obedience by the things hee suffered, Hebrews 5. 8. For as much as Christ hath suffered for us in the flesh we shoulde armes our selves with the same minde, 1 Peter 4. 1. For wee are hereunto called, and Christ suffered for us; leaving us an example, that wee shoulde follow his steps in doing well, and taking it patiently, when wee suffer evill, 1 Per. 2. 19, 20, 21, &c. And so we see the

Afflictions are the markes of Christ, that wee shoulde glory in it alwayes to beare about in the body, the dying of the Lord Iesus, 2 Cor. 4. 10. Galat. 6. 17. And God hath predestinated us, that wee shoulde bee conformed to the Image of his Sonne in sufferings, Romans 8. 29. And therefore, if wee will reigne

with Christ, wee must suffer with him, 2 Tim. 3. 12. Let us therefore bee fully perswaded to take up our Crosse also daily, and follow him, Luke 9. 23. Let us therefore also goe forth to him without the Canipe, bearing his reproch, Heb. 13. 13. And with patience runne the race that is set before us; looking to him, that being the author, and finisher of our faith, endured such contradiction of sinners against himselfe; endured the Crosse, despised the shame, and resisted even unto blood, Hebr. 12. 1, 2, 3, 4. wee should nevertherefore be weary, or faint, having such a parterne before us, and knowing the end God gave to him, and hath promised to us, and accomplished in the experiance of others of his Servants; but even learne to obey G O D in this commandement about afflictions as well as any other.

Thus

Thus of the *Uses for Instruction*: the *Uses for Information* follow.

The doctrines of the *passion of Christ* may informe us in divers things, as

First, concerning true felicity in the negative consideration of it : for in as much as *Christ* had so little to doe with the World, and spent his dayes so without the profits and pleasures of this life, it shewes that his *Kingdome* was not of this world, and that the best treasures lie not in these things; and besides, that one may be truly blessed, and yet bee extremely destituted of these outward comforts of life.

Secondly, concerning the dangerousnesse of the doctrine of the *Papists*: for these *Principles* shew us, that wee must for ever separate from them, if they persist in their heresies : for they teach us, that *Christ* did not once for all fully sacrifice to God,

God, but that the sacrifice must bee renewed daily in the Mass, contrary to the expresse words of the Text, Hebr. 9. 26. 28. For then must bee have often suffered since the foundation of the World: but now in the end of the World hath bee appeared once, to put away sinne by the sacrifice of himselfe.

So Christ was once offered, to take away the sinnes of many.

Heb. 10. 11. 13. And every Priest appeareth daily ministering and oft-times offereth one manner of offering, which can never take away sinnes.

But this Man, after he had offered one sacrifice for sin, sitteth for ever at the right hand of God.

And besides, they teach, that men may make satisfaction to God for their sumes by their owne workes, and by the workes of the Saints.

Thirdly concerning the most wofull condition of wicked men that

that live in their sinnes, they may fully see, how they shall speed with God by this that befell Christ. If God spared not his only begotten Sonne, that was but a Turety for sinne, will he spare them that are principals? Would not God find out such a mercy to Christ? as to free him from such extremities; and doe they trust to a mercy in God never revealed in the Word, never shewed to Christ? Was not Christ able, without such wofull tortures to beare the wrath of God, and doe they think to bee able to endure those Rivers of Brimstone, and Fire in Hell?

4. Concerning a singular and new way of obedience in Christ: if we will needs have workes of Supererogation, let us acknowledge them onely in Christ: for the doctrine of the Passion tells us of an obedience to a commandement of God, that was not in the Morall Law; and that was

was his speciall submission to that singular will of his Father, in being that one that should die for the people, to expiate for other mens sinnes, is a speciall kind of Righteousnesse, not mentioned in the Law.

5. Concerning the offence of the Crosse, though both *Jewes* and *Gentiles* stumble at this Doctrine at the first, yet we see there is no reason why we should bee troubled at the abasements of *Christ*, but rather to rejoice, and wonder at the dreadfull expiation was made to God for us in them. For thus it behoved him to suffer, as all the *Prophets* from *Moses* have witnessed. I Cor. i. 23. Luk. 24.45.46.

Thus for the Use for Information.

The *Consolations* follow.
The Doctrine of the *Passion* of *Christ* is exceeding comfortable, and that both in generall and particular *Consolations*.

It is generally comfortable :
First, in respect of the establishment of our hearts, in the assurance that Iesus of Nazareth was the true Messias, promised to the Fathers. Which may appear; if wee consider but the Historie of his Passion, in as much as in him were fulfilled all those signes foretold in the severall ages of the old Church. The old prophecies were all accomplished in him. The Scepter was now departed from Juda, foretold, *Genes. 49.10.* They divided his garments, and cast lots upon his vesture, according to *Psal. 22.18.* They pierced his hands and feet, *Psalme 22.16.* The chiefc Builders refused him, according to *Psal. 118.22.* In his arraignment he was silent, and opened not his mouth, according to *Esay 53.7.* Hee was reckoned amongst the wicked in his death, according to *Esay 53.12.* They gave him gall and vineger
to

to drinke, according to Pсал. 69.

21. Hee accomplished the meaning of the sacrifices in shedding his bloud, and suffering without the Campe, Heb. 9.14. Heb. 8.3. 11,12.

Secondly, if wee consider the effects of his passion : for from hence flowes to us and every believer ;

First, the purchase both of our soules and bodies, Cor. 6.20. For ye are bought for a price : therefore glorifie God in your body, and in your Spirit : for they are Gods.

Rom. 7.4. So yee, my Brethren, are dead also to the Law, by the body of Christ, that yee should bee unto another, even unto him that is raysed up from the dead, that wee should bring forth fruit unto God.

2. The ratification of the eternal Covenant, Heb. 9.16. For where a Testament is, there must be the dears of him that made the Testaments, &c.

3. The reconciling of us to God, *Romans 5.10.* For if when wee were enemies, we were reconciled to G O D by the death of his Sonne, much more being reconciled, wee shall bee saved by his life.

4. Peter 3.18. For Christ also hath once suffered for sins: the just for the unjust, that he might bring us to God, &c.

4. The abolishing of sinne both in respect of the remission of the guilt, *I John 1.7.* The blood of Jesus Christ his Sonne cleanseth us from all sinne.

Math. 26.28. For this is my blood of the New Testament, that is shed for many, for the remission of sinnes. And sanctification against the power of it, *Rome 6.6.* Knowing this, that our old man is crucified with him, that the bodye of sinne might bee destroyed, that hence-forth wee shoulde not serve sinne, &c.

5. The swallowing up of death

death, 1 Corin. 15.54. So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shall be brought to passe the saying that is written: Death is swallowed up into victory, vanquishing him that had power of death, freeing us that were in bondage to the feare of death, Heb. 2.14,15. For as much then as the Children are partakers of flesh and bloud, hee also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death, that is, the Devil.

And that hee might deliver all them which for feare of death were all their life time subject to bondage:

2 Tim. 1.10. But is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortality unto light, through the Gospell, &c.

6. Liberty to enter into the most holy place of Heaven, by a new and living way, Heb. 9.12. *Neither by the blood of goates and calves, but by his owne blood entered he in once unto the holy place, and obtained eternall Redemption for us.*

Hebr. 10. 19. *Seeing therefore, Brethren, that by the blood of Jesus we may bee bold to enter into the holy place.*

Thirdly, if wee consider the order of Priest-hood, of which hee was in offering this Sacrifice. Hee was a Priest after the order of Melchisedech, and not after Aaron, Psalme 110. 4. *The L O R D sware, and will not repent, Thou art a Priest for ever after the order of Melchisedech:*

Heb. 7 all the Chapter.

Of all the Priests that were Types of Christ, Melchisedech was the most lively and noblest Type, and did most fully sha-

shadow out both the Person and Office of Christ : For by Melchisedech three most comfortable things in Christ were shadowed out :

The first was his dignitie : hee was so a Priest, as he was a King also, able to feed and nourish the most mightie on earth, as the King of Salem did Abraham.

The second was the efficacie of his Priest-hood, noted in two admirable benefits flowing from his obedience and Passion, vIZ. Righteousnesse and Peace : Righteousnesse, for hee is the Lord our righteousness : Peace, in that hee fully pacified Gods anger for our sinnes, as our attonement, and so hee was indeed that King of Zedek, that is, of Righteousnesse : and of Salem, that is, of Peace.

The third was the Eternitie of his Priest-hood ; he is a Priest for ever, hee dyeth not as did the sons of Levi, nor doth the efficacie

ficacie of the Priest-hood ever cease. The Holy Ghost of purpose concealeth the mention of the birth and death of Melchisedech that so hee might bee the fuller Type of *Christ*, who had no Father as Man, nor Mother as God; and of his dayes there is no end: which last thing is the speciall consolation, for which I alledge this Type. There is no time wherein we can want the benefit of *Christ's* Sacrifice, if wee have accesse to God, and the throne of his grace; and the rather, because GOD hath sworne, and will not repent,
Psal. 110. 4.

Thus in generall.

In particular, there are many excellent comforts may bee rayed from the Passion of *Christ*, for

First, hence we may gather a matchlesse testimonie, and undoubted of the infinite love of God to man, in that hee spared not

nor his owne Sonne, but gave him to the death for us, John 3. 16. For God so loved the world, that hee hath given his onely begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life, &c.

I John 4.9. In this appeared the love of God towards us, because God sent his onely begotten Sonne into the world, that wee might live through him, &c. Which may likewise assure us, that there is nothing can bee good for us, but hee will certainly give it us also, Rom. 8.32. Who spared not his owne Son, but gave him for us all to drach, how shall he not with him give us all things also?

Secondly, shall we ever doubt our freedome from condemnation, that know from hence what a price was payd for discharge of our Debts by such a Surety? How can wee bee so vilye infected

fected with unbelieve, as to feare
arresting or imprisonment, or
undoing, when all is in Christ so
fully and exquisitely satisfied to
the very uttermost farthing? How
could the Surety have ever
escaped such Justice in God, such
malice in men and Devils (the
Serjeants and Jaylors) if he had
not most abundantly payed all
could be demanded?

Thirdly, what an encouragement
may this bee, to beleive
what Christ saith to us? Was not
hee a faithfull Witnesse and Tea-
cher, that sealed his Doctrine
with his bloud? Great therefore
is the infallibility of the Gospell,
that truth which is according to
godlinesse, and to bee received
with all full assurance, without
wavering or feare, Revel 1.5.

Fourthly, shall not his ex-
ample comfort us in all tryalls,
especially, when wee suffer the
extreamest things can befall us
in this life? What are those to
the

the sufferings of Christ? And with what compassion will hee receive us in affliction, that was so afflicted himself? *Essay 63.*
I, 9, &c.

And in particular, it may ease in paines, and in death it selfe, to remember the dolours of Christ, especially considering that from thence flowes a vertue to helpe us in all our pangs and distresse, in life and death.

Lastly, there are many particular comforts may bee gathered from the manner of his sufferings, and divers particularities in them: as,

First, he suffered in *Jerusalem*, and so both fulfilled the Types of the old Testament (for there was *Isaac*, offered up, and there the Sacrifices were slaine) and also signified unto us that hee had obtained for us the Vision of eternall Peace, which the name *Jerusalem* importeth.

Secondly, hee suffered the first

first Part of his chiefe Passion in a Garden, to comfort us in the abolishing of the first sin, which was committed in a Garden, and imputed to *Christ*.

Thirdly, he was betrayed, taken, bound, and forsaken, and all for us: hee was betrayed, to expiate our Treason in *Adam*: he was taken, to restore us captives: hee was bound, that wee might be loosed: he was forsaken of all, even of his owne best Disciples, to let us know, that he alone did performe the worke of Satisfaction, and redemption for us; *Esa. 63. 3.*

Fourthly, he was arraigned and condemned, both by *Jewes* and *Gentiles* in the *Consistory* of the Priests, and at the *Tribunall* of *Pilate*, thereby to notifie both to *Jewes* and *Gentiles*, that hee was given to sacrifice for the sinnes of both, and to signifie that hee was the true *Messias* or *Shiloh* because now the Scepter was de-

parted from *Iuda*, Gen. 49. 10.

5. His silence to the most accusations shewes: first that hee was a greater person then hee that judged him: Secondly, that hee fulfilled the Scriptures that said, hee opened not his mouth, *Esay* 53.7. Thirdly, that hee suffered for our evill words, but especial- ly it assures us, that hee suffered them as our surety, in that hee did endure the imputation of such monstrous crimes, and yet held his peace.

6. He was whipped and crowned with thornes; he was whipped, to deliver us from both spirituall, corporall, and eternall scourges that were due unto us.

The crowne of thornes may signify:

1. That hee expiated ougambition in *Adam*.

2. That hee might merit for us an eternall crowne.

3. That hee would gather a kingly people out of the most thorney

thorny and hurtfull Nations, which as a crowne should compass God about, in serving and honouring him.

4. That he had borne our thorny cares, and therefore we should cast all our care upon him.

7. He was clothed with a purple garment, and a Reed in his hand, which both signified that he was a King, though they did it in scorne. His purple Garment shewes that hee was that great Warriour which was forespoken of, when they sayd, Who is this that comes from Edens with red garments, &c. The Reed was two wayes comfortable : for first it shewed, that this was hee that should breake the Serpents head : for a Reed is the inot mortall thing to a Serpent, as the Learned record, and therewith they were used to kill them : and besides by a Reed, as by a Pen, he did blot out the hand-writing in the Debt-booke that was against us.

Esa. 6.3.1
to 7.

8. Hee suffered in *Golgotha*, a place of dead mens bones, in which the most notorious Offenders did suffer their punishment, that so hee might raise up the Banner of *Justification*, even in the very place of contamination, and damnation.

9. Hee was unclothed, and made naked, to satisfie for the sin of our first Parents, who were spoyled of the garment of innocence: and to deliver us from sin and mortality, of which the garments of skinne given to our Parents, were a Monument; and perhaps to shew how we should enter into Heaven, viz. as *Adam* did into *Paradise*, naked in bodie but cloathed in Soule with *innocency*, and *Immortality*: but chiefly to expiate for our shamefull wickednesse before God.

10. Hee was hanged upon a Tree, that even as death by the Tree entred into the world, so

on a Tree it should be destroyed, and life brought backe againe. And besides, herein *Christ* answered the Type in *Jacob's* Offer-ring up, and the brazen Serpent lifted up on high, *Job.* 3. 14. and that *Christ* lifted up in the Ayre, might over-come the Prince of the ayre, and all his spirituall wickednesse, *Col.* 2. 15. And that he might beare the curse of the Law, being in that kind of death made a speciall curse for us, *Gal.* 3. 13, 14.

11. *Hee dranke gall and vine-ger*, wherein hee both fulfilled the Scriptures, *Psal. 69. 21.* For they gave mee Gall in my meate, and in my thirst they gave me Vi-neger to drinke, &c. And as the second *Adam* bare the punishment of the first *Adams* offence, in tasting the juyce of the forbi-den fruit.

12. *The nayling of his hands and feet, assures us of the cancel-ling of the hand writing of Or-*

dinances that was against us; both of the dissolution of all ceremoniall agreements, and of the full cancelling of the bond morall, for so much as concernes the forfeiture that lay upon us, *Colossians 2.14, &c.*

C H A P. XXI.

Of Christ's intercession.

HI therto of the expiation of finnes.

The third part of the Priesthood of Christ, followes, and that is the intercession of Christ: concerning which there are fourne Principles;

i. That Christ at the right hand of God maketh intercession for us, *Rom. 8.34. Who shall condemn? It is Christ, which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for us.*

Heb.

Heb. 7:25. Wherefore hee is
able also perfectly to save them,
that come unto God by him, seeing
he ever liveth to make intercession
for them.

2. That wee have no other
Intercessor in heaven but Christ,
1 Tim. 2.5,6. For there is one God,
and one Mediator betwene God
and Man, which is the Man
Christ Jesus:

Who gave himselfe a ransome
for all men, so to be a testimony in
due time.

Isaiah 59.16. And when hee
saw that there was no man hee won-
dered that there was no Interces-
sour; therefore his arme did save
it, and his righteousness it selfe
did sustaine it.

3. That the intercession of
Christ is perpetuall, hee so doth
it once, as he will never faile to
doe it in all ages, Heb. 7.25,28.
For the Law maketh men High
Priests which have infirmity: but
the word of the Oath, that was

since the Law, maketh the Sonne,
who was consecrated for ever-
more.

4. That hee makes intercessi-
on onely for the Elect, John 17.

9. I pray for them: I pray not
for the world, but for them which
thou hast given mee: for they are
thine, &c.

Now for the explication of
these Principles, three things
must be opened.

The first is the acceptation of
the word *intercession*: for it sig-
nifieth,

Sometimes the Prayers which
the godly make in the Name of
Christ the Intercessor, to turne
away Gods judgements from
their Brethren in this World;
and so it is taken, 1 Timothie
2. 1. I exhort therefore, that
first of all Supplications, Pray-
ers, Intercessions, and giving of
thankes bee made for all Men,
&c.

Sometimes the complaints,
that

that men make or pretend to make against the faults of others : Thus *Elias* made Intercession against *Israel*, *Rom. 11.2.* And the *Jewes* made Intercession against *Paul*, *Acts 25.24.* But usually it signifieth that part of the mediation of *Christ*, in which he appeares before God, to prevent or pacifie his displeasure towards the *Earth*.

The second is, how many wayes *Christ* makes Intercession for us, and so there are seven distinct things in the Intercession of *Christ* : for

First, he presents himselfe before God with his Merits, tendering his Sacrifice for our satisfaction, *Heb. 9.24.* For *Christ* is not entered into the holy places that are made with hands, which are similitudes of the true Sanctuary; but is entered into very Heaven, to appeare now in the sight of God for us. And so pacifying God towards us, *Jerem. 30.13.*

Christ
makes in-
tercession
7. wayes.

I.

2. Hee prayed, and still doth pray for us : all his Prayers on earth were a part of his intercession, and hee still prayeth for us in Heaven, Rom.8.34. Who is also at the right hand of God, and maketh request also for us.

Heb.7 25. Wherefore he is able also perfectly to save them, that come unto God by him, seeing hee ever liveth to make intercession for them, &c.

3. Hee offers up our prayers and praises to God, Revel.8.3,

4. That hee should offer with the Prayers of all Saints upon the golden Altar, which is before the Throne.

And the smoke of the Odours with the Prayers of the Saints went up before God out of the Angels hand. And so all our good workes. Colos.1.22.

4. Hee undertakes for us before God, and gives his Word for us, that wee being mindfull of reconciliation through him, shall

shall eschew sinne, by his grace,
and not provoke God any more
as we have done. This suspension is
a necessarie part of the office of
an intercessour, John 17. 6. I
have declared thy Name unto
the Men, which thou ga-
vest mee out of the World, thine
they were, and thou gavest them
mee, and they have kept thy
Word.

25. O righteous Father, the
World hath also not knowne thee;
but I have knowne thee, and these
have knowne that thou hast sent
mee.

26. And I have declared unto
them thy Name, and will declare
it, that the love wherewith thou
hast loved mee, may bee in them,
and I in them.

5. Hee pleades our Cause as
an advocate, and removes and
Nonstaits all accusations, which
men or Divels may make against
us to God, Romans 8. 34. as
before, 1 John 2. 1. My babes,
these

these things write I unto you, that
ye sinne not : and if any man
sinne, wee have an advocate with
the Father, Iesus CHRIST the
just, &c.

6. Hec powreth out upon us
the spirit of intercession, which
causeth us after an unutterable
manner, to make our moanes and
requests to God, Rom. 8. 26.
Likewise the Spirit also helpeth
our infirmities : for wee know not
what to pray as we ought : but the
Spirit it selfe maketh request for
us, with sighes which cannot bee
expressed, &c. So in the 15. For
ye have not received the Spirit
of bondage to feare againe : but
ye have received the Spirit of Ad-
option, whereby wee cry Abba
Father, &c.

Galat. 4. 6,7. And because ye
are Sonnes, God hath sent foorth
the Spirit of his Sonne into your
hearts, which cryeth Abba Fa-
ther, &c.

7. Hec sprinkleth his bloud
upon

upon us, by application of his merits to us, which cries and makes intercession for us, *Heb. 12.24.*

And to Jesus the Mediator of the new Testament, and to the blood of sprinkling, that speaketh better things then that of Abel, &c.

The third is, In which nature hee maketh intercession ? and I answer, in both. For howsoever, if we consider the *Divine* nature of *Christ*, *Christ* is then equall with the Father, and the same in *essence*, and so it cannot fitly bee said that *Christ* requesteth any thing of the Father ; yet if we respect the person of *Christ* in his divine nature, as it is personally united to the humane in the dispensation of grace, as voluntarily he hath undertaken for us : so it is no more inconvenient to pray for us, then it is to take upon him the forme of a servant for us ; and the office of a *Mediator*, unto which belongs this worke of praying.

The

The use of all may bee, first, for confutation of the *Papists*, who doe most sacrilegiously dis-honour the intercession of *Christ*, by substituting secondary intercessors. The office is bestowed only on the Kings Sonne, and they most injeriously would employ the Kings servants: wee know no masters of request, but *Iesus Christ*: nor doth it helpe them, that they say, they have *Mediators* of intercession, but not of redemption, but onely *Christ*: for when they acknowledge and begge not onely the prayers, but the merits too of the Saints, to purge away their sinnes, and supply their wants, they make them *Mediators* of redemption also.

Secondly, for instruction, and so it should teach us:

1. To imitate this part of the Priest-hood of *Christ*, both by praying to GOD for our brethren, and for all sorts of men though

though they bee our enemies, I Tim. 2. 1, and also by making peace, and keeping it, as much as is possible amongst men. Blessed are the peace-makers : for this makes them like the Sonne of God, Matt. 5. 9. and seeing the Saints shall judge the world, they should put in, to end the quarels amongst the brethren, if it may be.

Secondly, to live so, as Christ may have credit by us, in giving his word for us. Hath Christ undertaken for us to God, and shall not wee be carefull to the uttermost of our power to be such, as hee hath promised for us, wee shall bee ? Job. 47. 10, 18, 19.

3. To pray and give thankes much, and so to doe all the good wee can, seeing it shall all bee presented to God by Christ, Colos. 1. 22, Revel. 8. 3, 4.

4. To establish our selves in the full assurance of faith, seeing all our imperfections are covered.

2.

3.

4.

red in Christ's intercession, and wee may approach to God by this new and living way, and be sure of heaven also, even to come within the vaile, when wee dye, *Heb. 10.19, 20.*

10. Consola-
tions.

Thirdly, for consolation : for wee may, and ought to be much refreshed, if we consider, that by the intercession of Christ;

1. The favour of God is established upon us, and God is kept quiet from being provoked against us ; God and wee are now through him all one, *John 17.11.*
2. The compassion of God is implored in the times of distress and affliction, *Zach. 1.16, &c.*
3. The devil is restrained, hee cannot hurt us, either by tempting or accusing ; our faith shall be kept, that it faile not, *Zach. 3-3. Rom. 6.34. Luk. 22.32.*
4. Our sinnes, which we daily commit, are forgiven us, hee being an earnest Advocate to plead for us, *1 John 2.1, 2.*

5. Wee

5. Wee shall bee protected against the hatred of the World,
John 17. 14. 15, 16. I have given them thy Word, and the world hath hated them, because they are not of the world, as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou keepe them from evill, &c.

6. Our prayers and suits shall bee all presented and obtained,
Revel 8. 4.

7. Wee shall bee kept from evill, and preserved unto the end, untill we be perfected from all sinnes and wants, *Job. 17. 11.* And now am I no more in the world, these are in the world, and I come to thee: holy Father, keepe them in thy name, even them whom thou hast given mee, that they may be one as we are.

13. I pray not that thou shouldest take them out of the World, but that thou keepe them from evill.

23. I in them, and thou in mee,
that they may bee made perfect in
one, &c.

8. Wee have assured hope of
the glory of heaven, and to
dwell in the most holy place,
that is, within the vaile, Heb. 10.
19. Seeing therefore brethren, that
by the blood of Jesus wee may bee
bold to enter into the holy place,
&c. Heb. 7.25. Wherefore he is a-
ble also perfectly to save them
that come unto God by him, seeing
he ever liveth to make intercession
for them, &c.

Joh. 17.24. Father, I will that
they which thou hast given me, be
with mee, even where I am, that
they may behold my glory which
thou hast given mee for thou lo-
vedst mee before the foundation
of the world.

Colos. 3.1. If ye then bee risen
with Christ, seeke those thinge
which are above, where Christ sit-
teth at the right hand of God.

9. Wee shall be laden with all
need-

needfull blessings in the meane time, Heb. 12.24.

10. All this is the more comfortable, because hec liveth ever to make request for us. There is no cessation of this office, but at alltimes we may have the benefit of it, John 17.20.

Heb.7.25. Wherefore hec is able also perfectly to save them that come unto God by him, seing he ever liveth to make intercession for them, &c.

CHAP. XXII.

Of the Regall Office of Christ.

Hitherto of the Priestly Office of Christ; his Regall office followes. And here first, I will plainly lay downe the principles, and provethem: and then for more evidence methodically for explication shew the parts of his office herein: and lastly, make uses of all.

There

There are seven things to bee
beleeved concerning CHRIST,
which belong to his Regall
office.

First, that hee overcame sinne,
death, the grave, and hell, and
rose againe from the dead, and
ascended into Heaven, and sitteth
at the right hand of God
in majesty.

That hee is risen from the
dead, these places are evident
to keepe in our memories, Rom.
1.4. And declared mightily to be
the Sonnes of God, touching the spi-
rit of sanctification, by the resur-
rection from the dead.

Rom. 4.25. Who was delivered
to death for our sinnes, and is risen
againe for our justification.

I Cor. 15.54. Then shall bee
brought to passe the saying that is
written, Death is swallowed up
into victory.

John 20.12. And saw two
Angels in white, sitting the one
at the head, the other at the feet,
where

where the body of Iesu had layne,
&c.

Mark. 16.6. But bee said unto them, Be not afraid, yee seeke Iesus of Nazareth, which hath beone crucified: bee is risen, bee is not here, behold the place where they put him, &c.

14. Finally, he appeared unto the eleven as they sate together, and reprooved them of their unbelief and hardnesse of hearts, because they beleaved not them which had seene him, being risen up againe.

2 Tim. 2. 8. Remember that Iesus Christ, made of the seed of David, was raised againe from the dead, according to my Gospell, &c.

That he ascended into heaven, these places may suffice to prove it, Marke 16.19. So after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God.

Luke 24.51. And it came to passe,

passe, that as hee blessed them, hee departed from them, and was carried up into heaven.

Act. i. 9. And when he had spoken those things, while they beheld, he was taken up; for a cloud took him up out of their sight.

Ephes. 4. 8, 9, 10. Wherefore hee saith, When he ascended up on high, he led captivitie captive, and gave gifts unto men.

Now in that he ascended, what is it, but that hee had also descended first into the lowest parts of the earth?

Hee that descended, is even the same that ascended farre above all heavens, that hee might fill all things.

That hee sitteth at the right hand of G O D , these places proove, Marke 16.19. So after the L O R D had spoken unto them, hee was received into heaven, and sase at the right hand of God.

Heb. i. 9. Unto which also of
the

the Angels said bee at any time : Sit at my right hand, till I make thine enemies thy footstool. &c.

Heb. 8. 1. Now of the things which wee have spoken this is the summe, that we have such an high Priest that sitteth at the right hand of the Throne of the Majestie in Heaven, &c.

Ephes. 1. 20 21. Which bee wrought in Christ, when he raysed him from the dead, and set him at his right hand in the heavenly places.

Farre above all Principalities and power, and might, and dominion, and every name that is named not in this World onely, but also in that that is to come, &c.

Colos. 3. 1. If yee then be risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God.

2. That Christ, who purchased the Church by his bloud, is

is appointed of God to bee the King, and head of the Church, and Prince over the people of God, having all power in his owne hands, *Psal. 2.6.* Even I have set my King upon Sion mine holy Mountaine.

Matth. 28.18. And Iesus came and spake unto them, saying, All power is given unto mee in heaven and in earth.

John 13.3. Iesus knowing that the Father had given all things into his hands, and that hee was come from God and went to God.

Col. 1.18. And hee is the head of the bodie of the Church, hee is the beginning and the first borne of the dead, that in all things hee might have the pre-eminence.

Revel. 19.16. And he hath upon his garment, and upon his thigh a name written : The King of Kings, and Lord of Lords.

3. That he is likewise appointed to be the Law-giver to the Church, and the Judge of the whole

whole world, Iams. 4. 12. There is
one Law-giver, which is able to
save and to destroy: Who art thou
that judgest another man?

Joh. 5. 12 For the Father judg-
eth no man, but hath committed all
judgement unto the Sonne.

27. And hath given him power
also to execute judgement, in that
he is the Sonne of man.

Act. 10. 24 And he comanded us
to preach unto the people, &c. to re-
stifie that it is he that is ordained
of God, a judge of quicke and dead.

Act. 17. 31. Because he hath ap-
pointed a day, in the which hee will
judge the world in righteousness, by
that man whom he hath appointed,
whereof hee hath given an assur-
rance unto all men, in that he hath
raised him from the dead, &c.

2 Tim. 4. 1. I charge thee there-
fore before God, and before the
Lord Jesus Christ, which shall
judge the quicke and the dead at
his appearing, and in his King-
dom, &c.

4. This his government extends to the people of all nations, Psa. 2. 8. Ask of me, and I will give thee the Heathen for thine inheritance, and the ends of the earth for thy possessions.

March. 28. 18. And Jesus came and spake unto them, saying. All power is given unto me in heaven, and in earth. &c.

Phil. 2. 10. 11. That at the name of Jesus should every knee bow, both of things in heaven, and things in earth, and things under the earth: And that every tongue should confess, that Jesus Christ is the Lord, unto the glory of God the Father.

5. That his Kingdome is not of this World, but a spirituall and celestiall Kingdome, Joh. 18. 36. Jesus answered, My Kingdom is not of this World; if my Kingdom were of this world, my servants would surely fight, that I should not be delivered to the Jewes: but now is my Kingdome not from hence.

Rom. 14. 17. For the Kingdome

of God is not meat nor drinke, but
righteousnesse, and peace, and joy
in the holy Ghost.

6. That hee will bee with his
people to the end of the World,
March. 28. 20. Teaching them to
observe all things, whatsoever I
have commanded you: And lo, I am
with you alwaies, untill the end of
the world, Amen.

7. This his Kingdome is an e-
verlasting Kingdome, *Luke 1.33*
And he shal raigne over the house
of Iacob for ever, and of his King-
dome shal be no end.

Heb. 12.28. Wherefore seeing
we receive a Kingdome which
cannot be shaken, let us have grace,
whereby we may so serve God, that
we may please him with reverence
and feare.

Dan. 2.44. And in the daies of
these Kings shal the God of Hea-
ven set up a Kingdome, which shal
never be destroyed, and the King-
dome shal not be given to another
people, but it shal breake and de-

stroy all these kingdoms, and it shall stand forever.

Dan. 7.14. And he gave him dominion, and honour, and a Kingdome, that all people, Nations and Languages should serve him; his dominion is an everlasting dominion, which shall never be taken away, and his Kingdome shall never be destroyed, &c.

Object.

Against this last principle may be objected the words of the Apostle, 1 Cor. 15.24 Then shall be the end, when he hath delivered the Kingdome up to God, even the Father, when hee hath put downe all rule, and all authority, and power. And therefore after that time it seemes he shall raigne no more. For answer thereunto, wee must know, that Christ shall not then cease to raigne, but onely cease to raigne after the same manner hee doth now. That manner of administration, which hee now useth in gathering and preseruing his CHURCH shall then cease,

Solntion.

cease, there shall be then no need of it.

Thus of the *Principles*.

Now for the *explication*, that wee may more distinctly conceive of the office of *Christ*, as King, wee must consider of foure things in it.

1. The victory over the enemies, that opposed his title.

2. His kingly glorie, with which he was qualified, and prepared for government.

3. His taking of possession of the Kingdome.

4. His administration, after he had possession.

For the first, *Christ* fought for his Kingdome, and most victoriously overcame the *Devil, Sinne, Death, and Hell*, and rescued his subjects from their thraldome, 1 Cor. 15. 54, 55.

Colos. 2. 15. Hebrewes 2. 14. And this victory hee accomplished, and proclaimed in his resurrection from the dead.

For the second : the Regall glory of *Christ* consisted in two things : the first was the glorification of his humane nature, And the second was his triumph over his enemis.

The glorification of his humane nature contained , first the deposition of all the infirmities accompanying our nature, which he undertooke for our sakes : so as now he ceased to hunger, or thirst, or be wearie, or feele any paine or grife, nor could hee suffer any more, or dye.

2. The perfecting of his humane nature , with all the degrees of celestiall gifts and endowments, could possibly befall a created nature , both in body and mind. His very body was glorified, surpassing the *Sunne* in the firmament, for splendor and brightnessse.

Now for the triumph of *Christ*, he acted it two waies :

1. In those frequent manifestations

tions after his resurrection, for the forty dayes he was pleased to abide on earth.

2. In that most glorious Ascension, riding in the Chariot of triumph up into Heaven, leading with him captivity captive.

The third thing is, his taking possession of his Kingdome: and this he did, when hee sat downe at the right hand of the Majestie of God, and was exalted above all that is named, and had power over all things given him of his Father.

The fourth thing is, his administration of the Kingdome, of which he is now possitt; and this hath in it fourre things:

I. The calling and gathering together both of *Jewes* and *Gentiles* belonging to the *Election of God*, *Roms* 8.30. *Ephes.* 4.11.12. *Esa* 11.11,12.

2. The prescribing of Lawes, as the onely Law-giver of the *Church*: and this hee doth when

he propoundeth unto his subjects the rules both of beleeving, and living by the word and ministry of the same, adding thereunto the worke of the Spirit, writing his Lawes upon their hearts, *Is. 4. 12. Ior. 31. 23. 2 Cor. 3. 17. 18.*

3. The donation of gifts, enabling men to the Kingdome of God, *Ephes. 4. 8. Phil. 1. 29.*

4. The execution of Justice, and so he doth Justice,

1. Amongst his owne subjects, and so he doth them Justice,

1. In justifying them from their sins, in acquitting them, and pronouncing them absolved from all the sentences of Gods Justice given out against them.

2. By distributing rewards amongst them, both in spirituall and temporall things.

3. By keeping the in their bonds and preserving them in the feare of God and a just course of life.

2. Against his enemies, whom he either restraines, or subdues :

hee

hee restraines them, by setting them their bounds, which they may not passe; by infatuating their counsels, and by being a wall of brasie about his owne. He subdues them either by converting them, and so making them come in, and do him homage, or else by confounding them, which he begins partly by outward judgements, partly by induration, as delivering them up to a reprobate sense, and accomplishing it in their miserable ends, casting them into utter darknesse.

This administration of his Kingdome he executes partly in this life, and partly in the world to come: the one in his Kingdome of grace, the other of glory; what is begun here, is fully made compleate in that other world.

The *Uses* of the *Regall office of Christ* follow.

And those are partly for *Instruction*, partly for *Consolati-*

on.

First, for *Instruction*, and we should learne,

1. To ascribe all glory, and dominion to him for ever, we should so admire the greatness and Majestie of our King, and our hearts should be most affectionately moved to his continuall praise : Let the people praise thee (O God) yea, let all the people praise thee : O sing praises, to our God, sing praises, sing praises with understanding, *Psal. 47. 6. 7. Revel. 1. 5.*

Revel. 5. 12. 13. 14. Saying with a loud voyce, Worthy is the Lambe that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise.

And all the creatures, which are in heauen, and on the earth, and under the earth, and in the sea, and all that are in them heard I saying : Praise and honour, and glory, and power be unto him that sitteth upon the Throne, and unto the Lambe for evermore, &c.

And

And to this end we shoulde
learne,

1. To pray that God would
give us the spirit of wisdome and
revelation, that the eyes of our
understanding may be enlightened
to discerne the working of
his mighty power, which hee
wrought in Christ; when he ray-
sed him from the dead, and set
him at his owne right hand in
heavenly places farre above all
Principalities, and Powers, and
every name that is named, not
onely in this world, but also in
that which is to come, and hath
put all things under his feet, and
made him head over all things
belonging to the Church, Ephes.
1. 17. to the end.

And withall wee woulde stirre
up our selves,

3. To pray daily that his King-
dome may come, that the people
that yet are in darknesse may bee
converted, and that his glory
may shine more and more in
those

those, that have submitted themselves to his Scepter : and to this end, that the ordinances of his Kingdome, especially the preaching of the Gospell, may runne with power, & mightily conquer and enlarge the bounds of his Kingdome ; and that all opposite Kingdomes may be subverted, as is that of *Antichrist*, especially that his Kingdome of glory may be hastened upon us.

And for our owne parts wee should every one be ready.

4. To send our Lamb to the Ruler of the earth, *Esa. 16. 1.* to tender our homage, and offer our service, and testify our allegiance with all humilitie, and thankfulness unto the King of Kings, the Lord our mighty Redeemer, and thorowout the cours of our lives.

5. To bow at the name of *Iesus*, and to feare him, that is a great King above all gods, and hath a name above all names, to confess his soverainty, and submit to his govern-

government, and to tremble before him, and to thinke of him with all reverence, *Phi. 2. 10,*
11. Psalme 2. 10. 11.

6. And to come willingly at all the times of the publike assembly of his armes in holy beauty, wee should all flocke to the colours of the King, and never give over the care of assembling our selves in the Courts of our God, but with all gladnesse goe up to the house of the Lord, the Courts of the King, the place of his holy presence, where hee sits in his Throne amongst us, *Psal. 110. 3.*

7. To seeke to *Christ* in all our necessities, seeing hee is so exalted, that now he is able to helpe us in all times of need, according to the riches of his glory.

8. To be tender and zealous for the glory and honour of *Christ*: shall not our hearts rise at the dishonour of our King?

9. To observe whatsoever he commands, in nothing refusing him,
that

that speaketh from Heaven,
March. 28. 20. Teaching them to
observe all things, whatsoever I
have commanded you, &c.

Heb. 13. 35. See that ye de-
spise not him that speaketh; for if
they escaped not, which refused
him that spake on earth; much
more shall wee not escape, if wee
turne away from him that spea-
keth from Heaven, &c.

10. To seek those things that
are above, where hee sitteth at
the right hand of God; and to
have our conversation in heaven,
since his subjects of his king-
dome wee are Freedmen of the
new Jerusalem the Metropolis
of his kingdom.

Phil. 3. 20. But our conversa-
tion is in Heaven, from whence also
we looke for the Saviour, even the
Lord Iesus Christ.

Col. 3. 1. If yees be bornen with
Christ, seeke those things which
are above, where Christ sitteth at
the right hand of God, &c.

ii To dwell securely, asacknowledging we have secure protection in his service, & not to be afraid of any feare, Ier. 23. 5. 6 Bebol', the daies come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, & shall execute judgement and Inſtice in the earth:

In his dayes Iuda shall bee saved, and Israel shall dwell safely, and this is the name whereby they shall call him; The Lord our righteousness, &c.

iii. To carry our selves as the servants of the King. His subjects should differ in their manners from all other Nations; and his servants should order themselves so as may become his honor. And thus we should alwies resist to our power the kingdome of darkness; and set our selves to overcome the World, and as conquerours to deny our selves in affection to the profits, and pleasures, &c. of the world: and live

live out of the feare of the disgrace of the world, knowing it is honour enough to bee such a Kings servant; & out of feare even of death it selfe, as knowing our deliverance by the victory which our Saviour had over Death; and the assurance that hee will come againe, and make our vile bodies like to his glorious body.

And as this may teach men in generall, so there be divers things to be urged from hence upon particular persons, as,

First, Kings, Judges, and Rulers of the people should take notice of this, and do their homage, and bring their Presents to the King of all Kings, *Psa. 68. 39.* & seeing they are but his *Viceroyes*, they should bee learned in the Lawes of his Kingdome, & get wisdome to carry themselves so, as may become those that represent his person, not daring to oppose the government of *CHRIST*, or to set themselves to oppresse his

obje^ts, Psalme 3, 10, 11.

Secondly, Ministers should especially stirre up themselves to ind this great worke of separa-
ng men from the World, to the
ngdome of Christ.

Thirdly, private Christians
ust take heed of judging one a-
ther : for all judgement is com-
itted to the Son, and hee is the
ely supreme Judge and Law-
ver ; and therefore the Apostle
mes inferretes, wee ought not to
dge our Brethren.

Fourthly, such as have parted
ith their friends by death,
ust not sorrow for them that
e gone, as men without hope,
eing the Kingdome of God is
me upon them, and they are
ith the Lord, and their dead
dyes shall Christ bring with
m in his comming : therefore
ey should not shame the go-
ernment of Christ by the igno-
nce hereof, but comfort them-
lves with thicke things, I Thes.

I 3.

Second-

IV. 20
12. 13.

Secondly, this may serve for wonderfull consolation to the godly, and that two wayes:

1. The children of Zion may rejoice in their King, *Psal. 149.3.* *Let Israel rejoice in him that made him, and let the children of Zion rejoice in their King.* If they consider their wonderfull happiness in being subject to such a King, as

1. Was chosen & appointed by God himselfe immediately, *Psal.*

2. 6, 7 8. Even I have set my King upon Zion, mine holy Mountain.

2. Was qualified with gifts above all his fellowes, even above all the men on Earth, or Angels in Heaven, *Psal. 45.2.*

3. Is independant : his subjects are not charged with supporting or defending him, but he defends and maintaines them, *Isaiah 9.7.*

4. Is alwayes present with his subjects, *Math 28.20. And loe I am with you alway, untill the end of the World, Amen.*

5. Is head of all Principalities and powers, and hath all honour and power given him in Heaven and Earth, and rules over all nations, people, and languages,
Colos.2.9. Dan 7.13; 14.27.

6. Cannot die, but lives for ever.

3. They ought exceedingly to rejoice, if they consider the privileges they have in being subjects in the Kingdome of Christ : for thereby

1. They have the favour and presence of God with them ; his covenant of peace, and his sanctuary with them, *Ezech.37.26,27.*

2. They have great dignity : they are made Kings themselves, a royall Nation ; they are *Princes* of the people, even all the people of the God of Abraham, *Revel.1.6. 1 Pet.3.9.*

3. They have royall entertainment , and are daily feasted of their King, with daily banquets in the Word and Sacraments. *Christ Supping with them, Revel.3.*

*Revel. 3. yea giving his own bo-
dy for meat and his owne bloud
for dri ke, Isa. 25. 6.*

4. They dwell safely, and find
shelter and succour in all distress-
ses, Isa. 25. 4. *Ezek. 34. 25. Mi-
chael the great Prince stander
for the children of the people,
Dan. 12. 1.*

5. Their King is exalted to the
supremest honour, and therefore
is able to preferre them wonder-
fully; and promised before he was
exalted, that hee would provide
them a place, John 14. 2.

CHAP. XXIII.

Of the Church.

Epheſ. 1. 12.

*And hath made all things ſubject
under his feet, and hath appoint-
ed him over all things, to be the
head to the Church. &c.*

Hitherto of the meaneſ of
grace: the ſubject of grace
fol-

followes, and that is the Church.

The Church is the whole multitude of men, elected to eternall life by God in Christ.

Concerning the Church, there are these Principles:

First, that it is a company of men separate from the world, gathered by the voyce of Christ: the Scripture still makes a difference betweene the world, and the Church; and the word signifieth such, as are gathered together by the voice of Gods Cryers, Joh. 17.9. I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine.

Verse 14. I have given them thy Word, and the world hath hated them, because they are not of the world, as I am not of the world.

Secondly, that she is one, Eph. 4.4. There is one body, and one spirit, even as yee are called in one hope of your salvation.

Gantic. 6.3. But my Dove is alone,

love, & my undefiled, she is the only daughter of her mother, and she is deare to her that bare her, &c.

Gal. 3. 28. There is neither Jew, nor Grecian, there is neither bond nor free, there is neither male nor female, for yee are all one in Jesus Christ.

And the Church is one, as in many other respects, so because all the godly are mystically united in one body, Rom. 12.5. So wee being many, are one body in Christ, and every one one anothers members.

Ephes. 4.15,16. But let us follow the truth in love, and in all things grow up into him which is the head, that is, Christ :

By whom all the body being coupled, and knit together by every joyns for the furniture thereof (according to the effectuall power which is in the measure of every part) receiveth increase of the body into the edifying of it selfe in love.

Thirdly,

Thirdly, that shee is knit unto Christ her Head by an indissoluble union, Colos. I. 18. And he is the Head of the body of the Church, hee is the beginning, and the first borne of the dead, that in all things hee might have the preeminence:

Colos. 2.19. And holdeth now the head, whereof all the body furnished and knit together by joynts and bands, encreaseth with the increasing of God.

1 Cor. 12.27. Now yee are the body of Christ, and members for your parts.

Ephes. 1.22,23. And hath made all things subject under his feet, & hath appointed him over all things to be the head to the Church,

Which is his body, even the fulnesse of him that filleth all in all things. So as shee is truly bone of his bone, and flesh of his flesh, Ephes. 5.30. For wee are members of his body, of his flesh, and of his bones.

One with Christ, not in nature, as the Trinity is one, nor in person, as the two natures in Christ, but in spirit, John 4. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit. For the spirit of the Sonne dwelleth in us.

Fourthly, that shee is holy, Eph. 5. 27. That hee might make it unto himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should bee holy and without blame, &c.

1 Pet. 2. 9. But yee are a chosen generation or roiall Priesthood, an holy Nation, a peculiar people, that yee shoulde shew forth the vertues of him that hath called you out of darknesse into his maruellous light, &c.

Dan. 7. 18. And they shall take the kingdome of the Saints of the most high, and posseſſe the Kingdom for ever, even for ever and ever.

And so she is holy.

i. By separation from the world.

world, in that the godly are consecrated to holy uses : they are holy by calling.

2. By inchoation of true holiness in nature and practise, Tit. 3.5. Not by the workes of righteousnesse which wee had done; but according to his mercy bee saved us by the washing of the new birth, & the renewing of the holy Ghost.

3. By imputation of Christ's holiness, being washed in his bloud, Heb. 10.10. By the which will we are sanctified, even by the offering of the body of Jesus Christ once made.

4. By consummation of all holiness in the other world.

Fifthly, she is Catholike : that is one of the Articles of the Creed : the Church is Catholick in three respects.

1. In respect of time, all the godly being members of this one body, though they live in all the severall ages since the beginning of the world.

2. In respect of place, because all the just, both in heaven and earth, are all of this one body, *Eph. 1.10.* That in the dispensation of the fulnesse of the times, he might gather together in one all things, both which are in heaven, and which are in earth, even in Christ. And so from all parts of the world is the Church gathered, all the particular Churches in the world are but members of this Church universall.

3. In respect of persons, because it is gathered especially since Christ, out of all Nations, there being no difference put in respect of mens outward condition, *Revel. 5. 9,10.* And they sung a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

*And hast made us unto our
God*

God Kings and Priests, and we
shall reigne on earth.

Galat. 3. 28. There is neither
Iew nor Gracian, there is neither
bond nor free; there is neither
male nor female: for yee are all
one in Christ Iesu.

Sixthly, that shee is militant,
that is, she is in this life exposed
to crosses and afflictions, and
tentations, and oppositions, 2
Tim. 4.7,8. I have fought a good
fight, and have finished my course,
I have kept the Faith.

For hence-forth is laid up for me
the crowne of righteousnesse, which
the Lord, the righteous Judge shall
give me at that day, and not to me
only; but unto all them also which
love his appearing.

Luke 9.24. For whosoever will
save his life, shall lose it; and who-
soever shall lose his life for my sake,
the same shall save it.

Acts 14.22. Confirming the
Disciples heart, and exhorting
them to continue in the faith, af-

firming that wee must through
many afflictions enter into the
kingdome of God, &c.

Rev. 1.9. I John, even your
brother and companion in tribula-
tion, and in the kingdome and pa-
tience of Jesus Christ, was in the
fle called Patmos, for the word of
God, and for the witnessing of Je-
sus Christ.

Rev. 13.11. But they overcame
him by the blood of the Lambe,
and by the word of their testimo-
ny, and they loved not their lives
unto the death, &c.

Ephes. 6.12. For wee wrath-
not against flesh and bloud, but a-
gainst Principalities, against pow-
ers, and against the worldly go-
vernours, the Princes of darkness
of this world, &c.

Now the Lord would have
his Church so exposed to crosses,
both for his owne sake and for
hers, and for his enemies sake;
1. For his owne sake, that hee
might shew his hatred of sinne,
even

even in his owne, and the glory also of his power and mercy in their deliverance, as well as his justice in their afflictions. 2. For their sakes, that being in the warfare humbled and tamed for their sinnes, they might not perish with the world, *1 Corin. 11.31,32.* and may bee herein like to Christ, *Rom.8.29.* 3. For their enemies sake, that they may know, that they shall never bee spared, if God spare not his owne children, *1 Pe. 4.17.* For the time is come, that judgement must begin at the house of God: if it first begin at us, what shall the end be of them, which obey not the Gospel of God?

Seventhly, that thee is invincible, *Matth.16.18.* And I say also unto thee, shas thou art Peter, and upon this rocke I will build my Church; and the gates of hell shall not overcome it.

Rom.8.37. Nevertheless, in all these things we are more than

conquerours through him that loveth us.

38. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall bee able to seprate us from the love of G O D, which is in Christ Jesus our Lord.

Pet. 5.10. And the God of all grace, which hath called us unto his eternall glory by Christ Jesus, after that yee have suffered a little, make you perfect, conforme, strengthen, and establish you, &c.

The uses of these principles may be either

for { 1 Instruction.
 { 2 Consolation.

I. For instruction, and so the sound consideration hereof may serve,

First, to stirre us up to pray, that God would open our eyes

to see the glory of his power and grace in the calling of his Church out of the world; and the most happy supremacy of Christ over the Church, and our owne felicity, if wee bee members of the Church, *Ephes. 1. 37, &c.*

Secondly, to inflame in us the care to make our calling and election sure, that so wee may bee infallibly assured that wee are members of the true Church. If any aske for some plaine signe, by which briefly the heart of man may establish it selfe in this point: I answer, that to bee assured that we are true members of the Church, and body of Christ, wee must carefully trye our selves by such signes as these. For they are members of the Church.

1. That are called out of the world by the voyce of the cryer, and separated by the power of the Word.

2. That relye upon Christ's
merits

*Signes of a
true mem-
ber of the
Church,*

incrits for righteousness and salvation.

3. That cleave unto such as feare God with unchangeable affections, as the onely people of the world.

4. That are reformed from their old evill conversation, to the constant endeavours of a holly life.

Thirdly, if wee find our selves to be of the *Church*, wee should strive for exceeding thankfulness to God, that hath called us out of darknesse to this marvellous light, and saved us from the common condemnation of the world, *1 Per. 2. 9.*

Fourthly, wee should labour by holiness of life to exceed all the *Papists*, or *Pagans* of the world, that men might see by our piety, that God hath done more for us then for any such as they: Our workes should speake for us that wee are of the true *Church*; and not by our sinfull lives

lives dishonour God as our Father, or the Church as our Mother, *Ephes. 1.4. Ephes. 2.8.* Christ comes into his garden, to see how his plants grow, *Cant. 6.10.*

Fifthly, wee should know no man after the flesh, nor reckon of men by their meanes in the world, but by their relation to Christ, or the Church, *2 Cor. 5.16.*

Sixthly, wee should therefore avoid the society of the wicked, and not forsake the fellowship of the godly, *2 Cor. 6.13. 2 Thess. 3.14. Heb. 10.25.*

Seventhly, wee should therefore carry our selves one towards another, as fellow servants in the same family, and fellow Citizens in the same Citie, with all meeknesse, patience, unitie, and love, *Ephes. 4.2,3.* willingly imploying our gifts for the good of the Church, *Rom. 12.6,7,8.*

Eighthly, seeing wee are in a continuall warfare, wee should stand upon our guard, quitting

us like men, and bee strong putting on all the armour of God,
Ephes. 6.10.

Ninthly, wee should for ever learne to thinke and speake reverently of the Church of God, seeing it is the house of God, the family of Christ, the ground and pillar of the truth, and that Gods people are Gods hidden ones,
Ephes. 3.15. 1 Tim. 3.15. Psal. 83.3. And in particular, both Ministers and Magistrates, that are deputed to the government of the Church under CHRIST, should bee carefull to doe their dutyes with all care. Ministers are charged in these Scriptures,
Job. 21.15; 15. 1 Pet. 5.2. 1 Cor. 13.28. 1 Tim. 3.15.

And Magistrates must remember that God hath given them to bee nursing-fathers to the Church,
Esa. 60.10,11. 2 Chro. 34.33. and 35.3. &c.

*Use for
consolation.*

Here is also matter of singular consolation for all the true mem-

members of the true Church, if they consider

First, the love of Christ toward them : Hee affecting them, as a Spouse or wife, *2 Cor. 11. 2. Revel. 19. 7.*

Secondly, the fellowship they have with Christ. *1 Cor. 1. 9.*

Thirdly, the care of Christ for their sanctification, *Eph. 5. 25. 26.*

Fourthly, the royall furniture with the which from Christ they are clad, being not destitute of any heavenly gifts, *1 Cor. 1. 7.*

Fifthly, their safety in all their warfare, and their conquest and deliverance out of all their troubles, and their assurance of full happiness in the end.

And all this should comfort the more ;

1. If we remember what we were, and are in our selves. The Church is blacke, *Can. 1. 4.* And the daughter of Pharaoh, *Psal. 45.* and Christ found her out first in her bloud, *Ezech. 16. 6.*

2. If

2. If we consider, that here is no accepting of persons: but the *Eunuchs*, and the strangers may bee admitted into the Church, as well as the children of the Kingdome, *Isaiah 56.3.*

C H A P. XXIV.

Of Justification.

2.

Hitherto of the subject of grace, viz. the Church: the degrees of grace in this life are two.

First, *Justification.*

Secondly, *Sanctification.*

Concerning *Justification*, there are these *Principles*:

First, that all men have sinned, and the whole world is guilty before God, naturally, and in themselves, *Romans 3. 19.23.*

Now wee know, that whatsoever the Law saith, it saith to them which are under the Law; that every mouth may be stopped, and

all

all the World bee culpable before God.

For there is no difference: for all have sinned, and are deprived of the glory of God.

Gal. 3.22. But the Scripture hath concluded all under sinne, that the promise by the Faith of Jesus Christ should bee given to them that believe.

Secondly, that by mens owne workes, no flesh can be justified, Romans 3.20. Therefore by the workes of the Law, shall no flesh bee justified in his sight: for by the Law commeth the knowledge of sinne.

Titus 3.5. Not by the workes of Righteousnesse which wee had done, but according to his mercy he saved us by the washing of the new birth, and the renewing of the holy Ghost.

Galat. 3.11. And that no man is justified by the Law in the sight of God, it is evident: for the just shall live by Faith.

Phil.

Phil. 3.9. And might be found in him ; that is, not having mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, even the righteousnesse, which is of God through faith.

Justified, I say, before God : for by workes we may be justified before men, of which Justification the Apostle James speakes in the second Chapter.

3. Thirdly, that the righteousnesse, which maketh us just, is in Jesus Christ, being made ours by inspiration.

3 Cor. 5. 21. For hee hath made him to be sinne for us, which knew no sinne, that wee should bee made the righteousnesse of GOD in him.

1 Cor. 1.30. But yee are of him in Christ Iesus, who of God is made unto us Wisdome, and Righteousnesse, and sanctification, and Redempcion.

Rom. 5.18,19. Likewise then
as

as by the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded toward all men to the justifying of life.

For as by one mans disobedience many were made sinners: so by the obedience of One, shall many also be made righteous.

Philippi. 3. 9. And might bee found in him, that is, not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith.

Jerem. 23. 6. In his dayes Juda shall bee saved, and Israel shall dwell safely: and this is the name whereby they shall call him, The Lord our righteousness.

Rom. 4. 7. Blessed are they whose iniquities are forgiven, and whose sins are covered, &c.

4. That this righteousness is made ours onely by Faith; and so wee are justified onely by Faith;

Faith as it apprehends, and layes hold upon, and relies on the Righteousnesse of Christ, Rom. 3.28. Therefore wee conclude, that a man is justified by Faith, without the workes of the Law.

Galat. 2.16. Know, that a man is not justified by the Workes of the Law, but by the Faith of Jesus Christ, even wee, I say, have believed in Jesus Christ that we might bee justified by the Faith of Christ, and not by the Workes of the Law; because that by the workes of the Law, no flesh shall be justified.

Rom. 1.16.17. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Grecian:

For by it, the righteousness of God is revealed from Faith to Faith, as it is written, The just shall live by Faith.

Heb.

Hebrewes 11.6. But without Faith, it is impossible to please God.

5. That this Faith is the gift of God, John 6. 29. Jesus answered and said unto them; This is the worke of God, that yee believe in him whom he hath sent.

Phil 1.39. For unto you it is given for Christ, that not only yee should believe in him, but also suffer for his sake.

Ephes. 2.8. For by grace are yee saved through Faith, and that not of your selves: it is the gift of God.

Hebrewes 12.2. Looking unto Jesus the author and finisher of our Faith.

Sixthly, that all men have not Faith, Isai. 3.1. Who will believe our report? and so whom is the arm of the Lord revealed?

2 Thes. 2.3. For all men have not Faith.

And therefore this Faith is called the Faith of Gods Elect
Titus.

5.

6.

Titus 1. 1. Paul a servant of GOD, and an Apostle of Jesus Christ, according to the Faith of Gods Elect.

7. Seventhly, that there is but one kind of Faith, by which all the Elect of God are justified, *Ephes. 4. 5.* There is one Lord, one Faith, one Baptisme, &c.

Eighthly, that being justified by Faith, wee have peace with God, and forgivenesse of all our sinnes, *Romans 3. 25.* whom God hath set forth to bee a reconciliation through faith in his bloud, to declare his righteousness by the forgivenesse of sinnes, that are passed through the patience of God, &c.

Rom. 5. 1. Then being justified by faith, wee have peace toward God, through our Lord Jesus Christ.

The consideration of these Principles should worke in us:

First, a speciall care of divers duties; as,

I. The

1. The detestation of that
Doctrinē, that teacheth men to
rest upon the Merits of their
owne workes contrary to these
expresse Scriptures, *Romans 3.*
20. Therefore by the workes of
the Law shall no flesh bee justified
in his sight : Ifor by the
Law commeth the knowledge of
finne.

Galat 3.10. For as many as
are of the workes of the Law, are
under the curse : For it is written,
Cursed is every man, that conti-
nneth not in all things, which are
written in the Booke of the Law
to doe them.

Ephes 2.8.9. For by grace are
ye saved through faith, and that
not of your selves, it is the gift of
God :

Not of workes, lest any man
should boast himselfe.

Titus 3.5. Not by the workes
of righþeouſneſſe which wee had
done, but according to his mercy
he ſaved us.

All.

All which we should carry in our mindes.

a. The inflammation of the love of Christ in us, and the admiration of the riches of Gods grace, *Romans 5. 6, 7, 8.* For Christ, when wee were yet of no strength, at his time dyed for the ungodly.

Doubtlesse, one will scarce dye for a righteous man: but yet for a good man it may bee, that one dare dye.

But God setteth out his love toward us, seeing that while wee were yet Sinners, Christ dyed for us.

3. An especiall care above all things to beleeve, accounting all things but dung in comparison of the knowledge of CHRIST, Without this Faith it is impossible to please GOD, *Heb. 11.6.* Wee should never rest, till wee could say, It is the LORD our righteonsesse, *Jeremie 23.6.* Wee are undone, if

we

we have not such a Faith as will
justify us.

Question. Tell us distinctly,
what wee must doe about believ-
ing, which being done, we may
be sure we are justified.

Solution. First thou must be-
lieve, that *Iesus* of *Nazareth*
is the promised *Messias*, and
the very Sonne of God, *Mat-*
thew 16.16.

1 John 4.15. *Whosoever con-*
fesseth, that Iesus is the Sonne of
God, in him dwelleth God, and hec
is in God.

Secondly, thou must rest upon
the *Passion* and obedience of *Ie-*
sus Christ, as the onely sufficient
meanes of thy happiness, receiv-
ing the promises, that declare
thy liberty so to doe, *Rom.4.23.*

24. Rom. 5.17.

Thirdly, thou must in thy
Prayers present *Christ* to God,
and make it knowne as a *Cove-*
nant of thy heart, that thou dost
relicupon him only; and so give
glory

glory to God, against the feare
of the Law, Sinne, Death, and
Hell.

Fourthly, thou must resolve
to rest in this course, and never
to depart from thy confidence
herein: Thus the *Iust* must live
by chear faith.

Thus of the third Use.

4. Fourthly, wee should be stir-
red up to shew forth daily the
use, power and truth of our *inſti-*
cation by the effects of it; which
wee should strive to stirre up in
us, as namely, wee should shew
that we are justified:

1. By confirming our con-
sciences in peace and tranquil-
lity.

2. By going boldly to God,
and the throne of his grace; as
knowing in how much grace we
stand with God.

3. By comforting our selves
in the hope of glory, as know-
ing that wee are heires of the
World.

4. By

4. By glorying in tribulation,
being never ashamed of our
faith and hope, *Romans 5.1,2,*
3,4,5,&c.

5. The doctrine of our free
Justification should teach us to
carry our selves with all com-
passion and meeknesse toward
other men, that yet live in their
sinnes: for we were such as they
once, till the grace of God ap-
peared without any desert of
ours.

6. Wee should bee carefull of
good works, to free the glorious
doctrine of liberty from the as-
persione of evill men, and to shew
our thankfulnesse to God, and the
truth of our faith, *Romans 3.21.*

James 2. the later part of the
Chapter, *Titus 3.7,8.*

7. This should make us for
ever judge of mens worth by
their faith, and to say, Oh, he, or
she is blessed, that beleeved; and
to account highly of poore *Chris-*
tians, that are rich in faith.

8. For

5.

6.

7.

James 2.5.

8. For ever while we live, we should glory, not in our selves, but in the *Lord*, acknowledging whatsoeuer we are, by the grace of God, *I Cor. I. 31.*

That according as it is written, He that rejoiceth, let him rejoice in the Lord.

Rom. 3.27. Where is then the rejoicing? It is excluded: by what Law? of Workes? Nay, but by the Law of Faith, &c.

Secondly, this Doctrine should worke in us much *consolation*, even life from the dead: *Instiftation* is called *Instiftation* of life, *Rom. 5.18.* It should quicken us above many other Doctrines; and the rather if we consider:

1. That in *Christ* there is a daily *propitiation* for all our sins, *Rom. 3.25. I John 2. 2.* Hee will see our filchy Garments taken off us, and clothe us with change of rayment, *Zach. 3.3,4.*

2. That the very blessing of *Abraham* comes upon us: we are

are heires of the World as well
as hee, Galat. 3.5. They which
bee of faith, are blessed with
faithfull Abraham, Romans 4.
11,12.

3. That though this be clog-
ged with a condition of believ-
ing; yet wee are not accepted,
but may lawfully rest upon
Christ; yea wee are comman-
ded to beleevve, 1 John 3.23. This
is then his commandement, that
wee beleevve in the name of his
sonne Iesuſ Christ, &c. Yea,
God doth beseech us to be re-
conciled, 2 Cor 5.20. Now then
are we Embassadors for Christ,
as though G OD did beseech you
through us, we pray you in Christs
steaſt, that yee bee reconciled to
God, &c.

4. That this believving in
Christ, makes us accounted as
righteous as ever Adam was,
or wee could have beeene, if we
had kept the morall Law, and
God is as well pleased with us:

our faith is accounted for righ-
teousnesſe, and instead of it, Ro-
mans 4. 5. But to him that wor-
keth not, but believeth in him
that justifieth the ungodly, hi-
Faith is counted for righteom-
neſſe.

5. That wee may from hence
gather also assurance of raigning
with GOD in another world
as the Apostle shewes, Ronans 5.
9, 10, 11. Much more then bi-
ing now justified by his bloud, we
shall be ſaved from wrath through
him.

For if when wee were enemis
wee were reconciled to God by the
death of his Sonne, much more bi-
ing reconciled, wee ſhall be ſaved
by his life.

17. For if by the offence of
one, Death raigned through one
much more ſhall they which re-
ceive the abundance of grace, and
of the gift of righteousnesſe, raigne
in life through one; that is, Ief-
Christ.

Romans 8. 30. Whom bee
iustified, them also bee glorified,
&c.

6. Lastly, that nothing shall
ſeparate us from this love of
God, no accuſation ſhall bee re-
ceived againſt us, Romans 8. 33,
34, 35.

Thirdly, this may ſerve for
great reprooſe.

First, for the neglect of faith
in many; Oh, who hath bewit-
ched thee, that thou ſhouleſt
not beleefe! why will yee ſtill
bee ſhut up, and live under the
curſe? Galatians 3. 1. O foolish
Galatians, who hath bewitched
you?

10. As many as are under the
workeſ of the Law, are under the
curſe, &c.

23. Before Faith came, wee
were kept under the Law, and ſhut
up, &c.

2. Of the moſt of us, for lea-
ning ſtill too much to our owne
workeſ; wee can hardly tell.

Q 3 how

how, in our either glorying, or
grieving, to quit our selves from
the infection of pleading merit
of Workes.

3. Of many deare Servants
of God for their slothfulnesse,
and miserable neglect of the as-
surance of Faith; resting still in
their weaknesse of faith, and not
striving to be fully perswaded.

C H A P. XXV.

Of Sanctification.

I Thes. 4 3.

*For this is the will of God, ever
your sanctification.*

Hitherto of *Justification*; *San-
ctification* followes:
Concerning Sanctification there
are these *Principles*:

1. That whom God justifieth

sith, hee sanctifieth, Rom. 8.30.
Moreover, whom hee predestina-
ted, them also he called, and whom
hee called, them also he justified,
and whom he justified, them hee
also glorified.

Ezech. 36.26,27,&c. A new
heart also will I give you, and a
new spirit will I put within you,
and I will take away the stonie
Heart out of your body, and
I will give you an Heart of
fleshe.

And I will put my Spirit
within you, and cause you to walke
in my Statutes, and yee shall
keepe my iudgements and doe
them, &c.

a. That to bee truly san-
ctified, is to dye to sinne, and
to rise againe to newnesse of life,
Romans 6. 1,2,3,4. What shall
wee say then? Shall wee con-
tinue in sinne, that Grace may
abound? God forbid: how shall
wee that are dead to sinne, live yet
therein?

Know yee not, that all yee which have beeene baptizied into Iesu Christ, have beeene baptizied into his death?

We are buried then with him by baptism into his death, that like as CHRIST was raised up from the dead by the glory of his Father; so wee also shoulde walke in newnesse of life, &c. Or it is to repent and beleieve the Gospell, Marke 1.15. The time is fulfilled, and the Kingdome of GOD is at hand: repent, and beleieve the Gospell.

3. That except wee be borne againe, we cannot enter into the Kingdome of God, John 3.5. Iesus answered, Verily, verily, I say unto thee, except that a man be borne of water and of the spirit, he cannot enter into the Kingdome of God.

Heb. 12.14. Follow peace with all Men and holinesse, whousch whiche, no man shall see the Lord.

i John

1 John 1.7. But if we walke
in the light, as hee is in the light,
wee have fellowship one with another,
and the blood of Iesu
Christ his Sonne cleanseth us from
all sinne.

2 Cor 5.17. Therefore if any
man bee in Christ, let him bee a
new Creature: Old things are
passed away, behold; all things are
become new.

Fourthly, that Sanctification
is GODS gift, and worke in
Jesus Christ; wee can no more
convert our selves, then wee
can beget our selves at first; wee
can no more create our selves
new men, then wee can create
our selves men, Acts 5.31.
Him hath God lifted up with his
right hand, to bee a Prince, and a
Saviour, to give Repentance
to Israel, and forgiuenesse of
sinnes.

Acts 11.18. When they
heard these things, they held
their peace, and glorified God,

Q4 saying,

saying, Then hath God also to the Gentiles granted repenſance unto life.

3 Timothy 2.25. Inſtructing them with meekenesſe that are contrary-minded; prooving if God at any time will give them repenſance, that they may know the truthe.

1 Corinth. 1.30. But yee are of him in Christ Iesuſ, who of God is made unto us wiſdome and righ-teouſneſſe, and Sanctification and Redempcion.

Ezech. 37.28. Thus the Hea-then ſhall know, that I the Lord doe sanctifie Iſrael, when my San-ctuary ſhall bee amongſt them for evermore.

Titus 3.5. Not by the workes of righ-teouſneſſe which wee had done, but according to his mercy he ſaved us, by the washing of the new birth, and the renewing of the Holy Ghost.

Fifthly, that our Sanctifica-tion is unperfēct, while wee live in

in this World, I John 1.8. If we say that wee have no sinne, we deserve our selves, and the truth is not in us.

Prov. 24. 16. For a iust man falleth seven times, and riseth againe : but the wicked fall into mischiefe.

Esay 64. 6. But wee have all beeene as an uncleane thing, and all our righteousnesse is at filthy cloots; and wee doe all fade like a leafe, and our iniquities like the winde have taken us away.

The uses may be, for

Information :

Instruction :

Humiliation : and

Consolation.

For the first : wee may hence take notice of the wisdome of God in curing the Posterite of *Adam*. Wee received a double Disease from *Adam* : the one was guilt of eternall death : the other was corruption

of nature. By *Justification* the first was abolished, and by *Sanctification* the other is healed by degrees.

For the second wee may here learne many things :

The first is, carefully to study our owne sanctification, and compell upon our selves a more constant endeavour of sound reformation. To this end I propound two things :

1. Certaine Motives which wee should have continually in our mindes to stirre us up to the care of holinesse, and to get true grace.

2. Certaine Rules which may exceedingly further us about our *Sanctification*.

The Motives are these among many :

1. The Commandement of GOD, 1 Thessal. 4. 3. This is the will of God, even your Sanctification.

Ephes. 3. 10. For wee are his works.

Motives to
holiness.

workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walke in them.

2. The Conscience of our debt, which wee owe herein, Rom.8.
12. Therefore Brethren, we are Debtors, not to the flesh to live after the flesh: being redeemed by Christ.

Titus 2.14. Who gave him selfe for us, that hee might redeeme us from all iniquitie, and purgo us to be a peculiar people to himselfe, zealous of good workes.

3. The consideration of our owne dignitie : we are the children of God, the Temples of the Holy Ghost, Kings and Priests unto God ; Gods owne peculiar people and inheritance.

4. The rich promises that belong to godlnessse, 1 Timo-
thy 4. 8. For bodily exercise profiteth little : but godlnessse is profitable unto all things; which hath the promise of the life
pré-

present, and of that that is to come.

5. The assuring hereby of our Calling, and Election, 2 Peter 1.10. Wherefore Brethren, give rather diligence to make your Calling and Election sure: for if you doe these things, ye shall never fall.

6. The excellency of good Workes: they are Sacrifices seasoned with the Salt of Faith, kindled with the fire of the holy Ghost, offered by the merit of CHRIST, and accepted of GOD, 1 Pet. 2.3. And yee bee made a holy Priest-hood, to offer up Spirituall Sacrifices acceptable to God by JESUS CHRIST.

7. The silencing of the Ignorant from speaking Evill, 1 Peter 2.15. For so is the will of God, that by well-doing yee may put to silence the ignorance of the foolish.

8. Because,

1. The

1. The name of God will bee blasphemed, Rom. 2.24. For the name of God is blasphemed among the Gentiles through you.

2 Sam. 12. 14. Howbeit because by this deed thou hast caused the enemies of the LORD to blaspheme, the Child that is borne unto thee shall surely dye, &c.

2. The Spirit of God will be grieved, and the workes of the Spirit deaded, Ephes 4.30. And grieve not the holy Spirit of God, by whom yee are sealed unto the day of redemption.

3. The judgement of God will be provoked, Psal. 89. 31, 32.

The rules wee had need to bee put in minde of, that concerne Sanctification, either shew us what to take heed of, or what to doe.

That wee bee not deceived in this great worke of true grace wee must take heed;

First, of retchlesnesse and security;

Rules about
our Sanctifi-
cation.

curity, whereby a man lives so, as he is insensible and careless of reformation altogether. Awake thou that sleepest, *Eph. 5. 14.*

Secondly, of the daily baites, and methods of sinne: bee not insnared with the pleasures of *sinne*, which are but for a season, but circumcise betimes the foreskinnes of your hearts, *Jerem. 4. 4.*

Thirdly, of procrastination, and delaying of time in the busynesse of reformation. For thy life is uncertainte, *Matthew 25. 13.* and every day addes to the heape of *Sinne*, and wrath, *Rom. 2. 5.* Sinne not against thy purposes of amendment, lest thou grow more hardned.

Fourthly, of hypocrisy, and fained holynesse, *Esa. 58. 2. Isa. 4. 8.*

Fifthly, of the persuasion of the merit of your owne workes, *Rom. 2. 3.* For they being ignorant of the righteousness of God, and

and going about to establish their own righteousness, have not submitted themselves to the righteousness of God, &c.

Sixtly, of temporary righteousness, Hos. 6. 4. Ephraim, what shall I doe unto thee? O India, how shall I intreat thee? for your goodnes is as a morning cloud, and as a moring dew it goeth away. Or being weary of well-doing, Galat. 6. 9. Let us not therefore be weary of well-doing: for in due season we shall reap, if we faint not, &c.

Seventhly, of the precepts of men, Matth. 15. 9. In vain they worship me, teaching for doctrine mens precepts.

Ezech. 20. 18. But I said unto their Children in the wilderness, Walk ye not in the ordinances of your fathers, neither observe their manners, nor defile your selves with their Idols.

Eightly, of looking after the example & fashion of the world,

Roms.

Rom. 12.2. Frame not yourselves like unto this world.

Ninthly, neglect of Prayer for the particular furtherance of reformation and grace, *Lament. 5. 21.* shall he not give us his holy Spirit if wee aske him, as our Saviour sheweth in the parable?

Tenthly, let the best of us take heed of a strange deceit, and that is, to rest in faire words, and attentive hearing. How is it, that men, that heare many precious counsels, comforts, and reproofs, goe away without any reformation, and think they doe well, if they commend the Sermon? &c. Oh how common is this disease to be awake to heare of the disease, or medicine, and fall asleep before it be applyed? like those hearers in the Gospell, of whom it is said, *They heard, they marvelled: and they went their wayes.*

Thus much of what we should avoid, that the worke of sanctification be not hindered.

On

On the other side there bee divers things to bee observed by us, as

First wee must looke to the matter to bee done, which hath two considerations in it:

1. That in generall whatsoever things are true, honest, just, pure, lovely, & of good reports, that have vertue and praise in them, that we should think on those things, and study how to glorie God, and enrich our selves by well doing them, *Phil. 4. 8. Eph. 5. 8, &c.*

2. That wee strive to keepe our selves free from, or speedily mortifie such evils as usually staine the profession of religion after calling. Besides the mortification of grosse evils, which the first repentance puts away; we must watch carefully against other sinnes, such as are lying, rotten communication, deceit, anger, wrath, and all bitterness, and cursed speaking, *Colossians 3. 8. Ephesians 4. 25.*

Secondly,

Secondly, wee must looke to the end of all our actions, the end I say both of intention, and continuance: For

1. We must propound the glory of God, as the maine end of all our actions, *1 Corinib. 10. 31.*
Whether therefore ye eat or drinke, or whatsoeuer you doe, doe all to the glory of God, Philip. 1. 11.

2. Wee must so begin reformation and good workes, as wee bee sure also to endeavour with all constancie to hold out to the end, *Luke 1. 75.* *All the dayes of our life in holinesse and righteousness before him.*

Psalme 106. 3. Blessed are they that keepe judgement, and doe righteousness at all times.

Thirdly, wee must looke to the manner of our reformation, that it be done with all sincerity, and so we doe,

1. If we turne from all sorts of our transgressions, *Ezech. 18. 30. 31. Therefore I will judge*

you.

you, O House of Israel, every one according to his wayes ; returne therefore, and cause others to turne away from all your transgressions ; so iniquity shall not be your destruction.

Cast away from you all your transgressions, whereby yee have transgressed, and make you a newe heart, and a newe spirit : for why will ye die, O house of Israel ?

3. If we labour for a sanctification, that is throughout in all parts, in soule, in body, and in spirit, that is, in our outward man, and in our affections, and in our judgements, and thoughts.

Fourthly, wee must be exceeding mindfull of the meanes of sanctification, and so we must especially thinke of.

1. The Word, to subject our selves to the power of it : for if wee heare our soules shall live, wee are sanctified by the truth, and God will have his Law magnified, and the Word is able

to

to build us up still further, till
wee come to heaven, *Isai. 55.3.*
John 17.19. *Isaiah 43.21.* *A&S*
20.32.

2. The Sabbath: for that is
the signe of our Sanctification. It
is a signe to assure, that God will
not faile us in his blessing; and
it is a signe that we are indeed a
holy people, if we be carefull to
keepe the Sabbath.

It is the market day for our
soules, and by the right keeping
of the Sabbath, wee shall be the
better able to serve God all the
weeke after, *Exod. 31.13,14.*
Keep yee my Sabbaths: for it is a
signe betweene me and you in your
generation, that yee may know
that *I* the Lord doe sanctifie you.

Yee shall therefore keepe the
Sabbath, for it is holy unto you;
hee that defileth it, shall dye the
death: therefore whosoever wor-
keth therein, the same person shall
bee even cut off from among his
people.

Isaiah

Isaiah 56. 2. Blessed is the man
that doth this, and the sonne of man
which layeth hold on it : bee that
keepeth the Sabbath, and polluteth
it not, and keepeth his hand from
doing any evill.

Thus of the Uses for Instru-
& ion.

Thirdly, these principles may
terrifie all men that are unsan-
ctified that have not true grace,
that live in their sinnes : Woe
unto worlds of men because of
sinne ! for thereby they may ga-
ther, that there is no cure done
to their natures, that they are
not at all justified before God,
that they have no part with
Christ, and that all they doe is
still impure, *Matt. 7. 18. Titus*
1. 15. Yea, and that the wages
of their sinnes will be death, and
that in the state they are in, they
cannot bee saved, *Rom. 6. 23.*
John 3. 5. and in the meane time,
what know they how soone
the whirle-winde of the Lord
may

may fall upon the wicked? *for*
23. 19. Behold, the tempest of the
Lord, goeth forth in his wrath,
and a violent whirl-winde shall
fall downe upon the head of the
wicked.

And for all the things they
 have done in the flesh, they must
 come to judgement, and the rather
 because they have not taken
 warning, *Act. 17. 31. Because he*
bath appointed a day, in the which
he will judge the world in righteousnesse
by that man, whom he
bath appointed, &c.

Object. But some one may
 say, What tell ye us of these terrible
 things? wee have no reason to thinke of our selves, that
 wee are unsanctified, how can
 wee or you tell, who are not
 sanctified?

Sol. It is easie to tell in the
 negative, who are not sanctified,
 you may know it of wicked
 men

I. Because they are alleape
 and

and dead in sinne, and have not any true feeling of the hatefulness, of their many sinnes, Epho.
2.1. *e And you bath hee quickned that were dead in trespasses and sinnes.*

3. Because sinne raignes in them, it hath an unlimited power in them, Rom.6.12. *Let not sinne raigne therefore in your mortall body, that yee should obey it in the lusts thereof.*

4. Because they sinne by covenant, they hire themselves; their purpose is with their whole hearts to commit and continue in sinne, they obey as servants, Rom.6.16. *Know yee not, that to whomsoever yee give your selves, as servants to obey, his servants yee are, to whom yee obey, whether it bee of sinne unto death, or of obedience unto righteousness.*

4. Because they are silent from prayer, and confession of sinne, Psalms 32.3,5.

5. Be

5. Because they have no sa-
vour of the things of the Spirit
but altogether savour fleshly
things, Rom. 8. 5. For they that
are after the flesh, savour the
things of the flesh : but they that
are after the Spirit, the things of
the Spirit.

6. Because they never had a
ny marriage affections to Jesus
Christ, Rom. 7. 4.

7. Lastly, a wicked man finds
in himselfe, not onely an impo-
tency, but an impossibility to be
subject to the Law of God. Hee
resolves that hee cannot possibly
yeld to the directions of the
Word; nor will not : whereas
a godly minde loves the Law, de-
fires to obey, endeavours it, sub-
jects himselfe to it, though hee
faile many wayes.

Fourthly, and lastly, the god-
ly may bee comforted in the ob-
servation of this worke of the
Spirit of grace, that is, in Jesus
Christ, which kills sinne in

them, and hath made them alive from the dead.

Objection. But some weake Christians might say, There is much comfort in this doctrine, of the healing of their natures, save that the imperfection of their *Sanctification* is a continual discomfort.

Solution. Christians may and ought to comfort themselves against the imperfection of their *Sanctification* many wayes, and so if they looke

Upon the Spirit of God in their hearts, and so two things may relieve them; first, the assistance of the Spirit, which will helpe their infirmities, *Rom. 8. 26.* And then if they consider the very Fountaine of all good actions and every good gift to be the same spirit of God, they must needs conclude, it is some divine thing which is wrought in them, as much as it flowes from the holy Ghost; howsoever it be

Comforts.
against
infirmities,

imperfect through the corruption of their hearts.

2 Upon Iesus Christ; and so if they behold,

1 His intercession, and that likewise hath a double comfort in it: for first Christ made intercession for us, when he prayed for our Sanctification, it should much comfort us to remember, that our Sanctification was one of the things Christ prayed for, John 17. 17.

Secondly, Christ in his intercession in Heaven, couers all the imperfections of the godly, and is their advocate before the Father, 1 John 2. 3. Rom. 8. 34.

3 His Death and Resurrection, from whence flowes a virtue continually, which is of singular power, to make our sins still die in us, and quicken us to newnes of life, Rom. 6. 4. For this cause did Christ sanctifie himselfe, that he might sanctifie his members by the influence comes from him, as from their head, John 17. 17.

3 Upon

8. 30 Upon the hope of perfect holines: for the time will come, when they shall be without spot or wrinkle, *Ephes. 5. 26.* The merit of their perfect holiness is found in the price payed by Jesus Christ, *Hebr. 10. 14.* It should much solace them, that one day there shall be a perpetuall end of all sinne, and infirmities.

4 If in the meane time they looke upon the good nature of GOD, assuring them by his promises,

1 That they are under Grace, and not under the Law, *Romanes 6. 14.*

2 That he will not deal with us after our sinnes, *Psal. 10. 3.*

3 That he will spare us as a man spareth his sonnes, that serveth him, *Psal. 3. 17.*

4 That he will accept of the will and desire for the deed, *Corinthians 8. 10.*

5 That he is slow to anger, and ready to rea-

ready to forgive, *Psalm 103.8.*
And mercy pleaseth him, *Al-*
cah 7.8.

6 That he will passe by our
infirmities, and meere frailties,
and not take notice of them, *Al-*
cah 7.18.

C H A P. XXVII.

Of the Resurrection.

John 5.28,29.

Mаркелл nos at this : for the
houre shall come, in the which all
that are in the granes, shall heare
his voice,

And they shall come forth that
have done good, unto the Resur-
rection of life ; but they that have
done evill, unto the Resurrection
of condemnation.

Hitherto of the Principles
that concerne the third e-
state of man.

The

The fourth estate of man is, the estate of glory ; and in this, we are to consider the three degrees of it :

1. The Resurrection of the body.

2. The last Judgement.

3. The glory of Heaven.

The Principles concerning the Resurrection are these :

First, the bodies of the dead men shall rise out of the dust of the earth, and their owne soules shall enter into them againe, Job 19.

25, 26. For I am sure that my Redeemer liveth, and he shall stand the last on the earth,

And though after my skinne, wormes destroy this body, yet shal I see God in my flesh.

Esay 26. 19. Thy dead men shall live ; even with my body shall they arise : Awake and sing, ye that dwell in the dust : for thy dore is as the dore of the herbis, and the Earth shall cast out the dead, &c.

John 5.28. Marnell not as
shir, for the honre shall come in the
which all that are in the granes,
shall heare his voice.

1 Cor.15.16. For if the dead
be not raised, then is Christ not
raysed, &c. in the whole Chap-
ter.

2.

Secondly, that the bodies of
all men shall be raised, **John 5.**
28. Small and great; the Earth,
Sea, Fire, Beatis, Fowles, Ayne,
&c. shall deliuere up their dead,
Reuel.20.12,13. And I saw the
dead both great and small, stand
before G O D, and the Booke
were opened, and another Booke
was opened, which is the Booke of
Life, and the dead were iudged,
of those things which were written
in the Booke, according to their
works. And the Sea gave up her
dead which were in her, and
Death and Hell delivered up the
dead which were in them, and
they were iudged every man ac-
cording to

ording to their works. Just and Unjust shall rise, *Act. 24.15.* And hence hope toward GOD, that the resurrection of the dead, which they themselves look for also, shall be both of just, and unjust. Though the unjust shall not rise in the same manner, nor by the same power, that is, by the virtue of Christ's Resurrection, *Dan. 12.2.* And many of them that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and perpetual contempt.

Ques. It may be objected, that Daniel saith, many shall rise, not all.

Answ. Hee may speake so, because wee shall not all die; but those that are alive at Christ's comming, shall be changed instead of death and Resurrection, *1 Thessal. 4.15.* For this say we unto you by the word of the Lord, that we which live, and are remayning in the comming of

*the Lord, shall not prevent them
which sleepe, &c.* 1 Corinthisians
15.53.

Thirdly, that the same bodies
which men carry about with
them in this World, shall rise
againe, Job 9.26,27. And though
after my skinne wormes destroy
this body, yet I shall see God in
my flesh.

*Whom I my selfe shall see, and
mine eyes shall behold, and none
other for mee, though my reines
are consumed within me.*

Psalm. 34.20. *He keepeth all
his bones, not one of them is bro-
ken.*

This very corruptible must
put on incorruption, 1 Corinthis.
15.53. For this corruptible must
put on incorruption, and this mor-
tall must put on immortallitie, &c.

The Reasons are, 1.because
every man shall receive in his
bodie, what he hath done, ei-
ther good or evill. 2 Cor.5.10.
*For we must all appeare before the
Judge-*

Judgement-Scarf of Christ, that every man may receive the things which are done in his body according to that he hath done, whether good or evill,

¶ Because else it were absurd, that any other body should be crowned but that which suffered; or punished, but that which sinned.

¶ Fourthly, that this Resurrection shall be at the end of the World, even the last day of the World, John 6.44. No man can come to me, except the Father which hath sent me, draw him: and I will raise him up on the last Day.

¶ And therefore we must distinguish betwene particular Resurrection and the generall or *Uniuersall*, Particular Resurrections have beene past in some cases miraculously, as at the time of Christ's death: but the *Principle* speakes of the uniuersall Resurrection.

The Vise may be for
Information, or for
Instruction. In a standard
Consolation, and in
Terror.

First for information, and so
we should strive to inform our
selues in three things;

1 The certainty of it, that it
shall surely be.

2 The manner of it, since it
must needs be.

3 The glory of the life in
Christ, that can effect this.

For the first, we may finde ma-
ny wayes to affect our hearts
with a full assurance, that our
dead bodies shall rise againe:
many shew it, some probable,
some impossible, some infallible,
some shew it, that it may be, o-
thers that it shall be.

That it is not impossible, other
worke in nature shew: as first,
the *'Phœnix'*, a Bird in *Anatomie*,
of which it is written, that
waxing old, with the stickes of

Frank-

Frankincense and Cassia, with which shee filled her Neast, shee makes a fire, and being put in the fire, & burned to ashes, by and by after, the dew of heauen lights upon her, she comes forth aline.

Secondly, we know that many little Birds, which for the Winter time lie out of the way in deepe marshes, or such like places, yet in spring time come out aline againe.

Thirdly, wee see that Trees, and Plants in Winter loose all the r ornements, and being dead to seero, yet reviue againe.

Fourthly, thus doth the seed also which the Husband-man throwes on the ground, 1 Cor. 15
36. O foole, that which thou sowest is not quickned except it dye.

Fifthly, and lastly, night and day, sleepe and waking, shewes us thus much: the day dyes into the night, and yet reviuesto the World with all his glory.

Yea, in man himselfe there
are

are grounds of singular probability: For

First, his deliverance from dangers and distresses, are (as it were) lesser Resurrections, and the tearing is given to it. The House in which the Jewes were Captives, were as so many Graves; and their Returne, as a Rising from the dead, *Ezech. 37. 2. 3 Cor. 12. 10.*

Secondly, he hath had an experience of the first Resurrection in his soule already, and how can he doubt the rising of his body? *Rom. 6. John 5. 25, 28. Rev. 1. 20. 6.*

Thirdly, divers particular men haue appeared raised from the dead; as *Lazarus, John 11. 43.* the Saints that appeared out of the graues after Christ's death, *Marsh. 27. 52, 53.*

Fourthly God shewed this in a Vision to *Ezechiel*, when he saw a field full of dry bones receiving at GODS commandement

ment flesh, and nerves, and life,
Ezech. 37.

But wee haue more then probabilities, we haue certaine arguments for it, as

First, the Word of God assuring it *1 Thes. 4.15.* as was proued before, to whom all things are possible, *Luke 1.37.* For with God shall nothing bee unpossible, *Luke 18. 27.* The things which are unpossible with men, are possible with God, *Romanes 4.21.*

Secondly, the Sonne of God vndertaking to effect it, *John 6. 39.* And this is the Fathers will which hath sent me, that of all which he hath givern me, I shoulde lose nothing, but shoulde raise it up againe at the last day, &c.

Thirdly, the resurrection of Christ to assure it, who rose as our surety, *1 Thes. 4.14.*

Fourthly, the Sacrement of Baptisme sealeth both the resurrection of soule and body.

Fifthly, and lastly, the *Apostle* prooues

prooves at large the necessity of the resurrection, by many arguments : shewing in effect, that all religion is over-turned, if the resurrection be not believed, 1 Corinib. 15.12.

Thus that it shall be : How it shall be, followes.

The manner of the resurrection will be thus :

First when the last day of the World is come, Christ on a sudden, in the same visible forme he went to Heaven, will come in the clouds with his Angels, and thousands of the soules of his Saints, Inde 14. 1 Thes. 4.15.

Secondly, the trumpet of God shall then sound, the voice of the Archangel shall then be heard: Christ shall command, exhort, and call upon the dead to rise and come away to judgment, 1 Thes. 4.16,17. so as the very dead shall heare this shout and voice of Christ, Job. 5.29. Mar. 24.31.

Thirdly, immediately the spirit

spirit of Christ will bring the soules of all the godly, and they shall enter into their bodies; and then they that haue slept in the dust of the earth, shall be rayfed to life.

Fourthly, the bodies of the wicked shall then be rayfed also by the power of God, by a way unknowne.

Fifthly, men, that shall then be alive, shall haue a change on a sudden in stead of death, and resurrection, 1 Cor. 15, 17 &c. 4. 15, 16.

Sixtly, the Angels shall then gather the Elect, and chace the Reprobates from the four windes of heauen, and present them before Christ, Mat. 24, 31. Thus of the manner.

Thirdly, this may informe us concerning the glorious life of the Sonne of GOD, who doth not onely live himselfe, but giveth life to millions of men by his Spirit, John 5. 21, and

and raised dead bodies so miracu-
lously.

Thus of the Vses for Informa-
tion.

From the Doctrine of the Re-
surrection we should learne di-
vers things.

First, it should teach us not to
mourn immoderately for the
dead, since that Christ comes
againe, he will bring them with
him; and the Earth and Seas
shall make a true account of their
dead in the day of Christ i Thef.

4. I 3. I 4.

Secondly, it should teach us to
haue the very body in honour,
and not to transgresse against it
seeing it is redeemed by Christ,
and shall be raised to immorta-
lity at the last day.

Now men sin against the body:

1. When (according to the
traditions of men, and through
will-worship) they with-hold
from the body due sustenance,
Colossians 2.23.

2. When

3 When men pollute their bodies, that should be prepared to immortality, with filthiness; such as is whordome, drunkennesse, Sodomitrie, and such like abominations, *1 Cor. 6. 13. 14.*

3 When the bodies of the Saints are not carefully and with meete honour buried, or their burying places uncivilly dis-regarded.

Thirdly, the consideration of this great worke of the Resurrection of mens bodies, should teach us to trust God in lesser matters, and believe his promise through there be never so great unlikeness of the accomplishment, in respect of outward meanes and appearance, *Romanes 4. 17. 18.*

Fourthly, we should especially be carefull to get the assurance, that our bodies shall have a glorious Resurrection, *Acts, 24. 15.* And that wee may be so assured:

i We

I We must pray God to give us his holy Spirit, as the pledge of it. For then if the Spirit of Christ be in us, the same spirit that raysed Christ, will raise up our naturall bodies at the last day, Rom.8.11.13.14.15.

2 We must be sure of the first resurrection, that the body be dead in respect of sinne, and the soule raised up to a liuely care of newnesse of life: they that have their part in the first resurrection, shall never taste of the second death; Rom.6. Revol.20.6.

3 In particular, we must be sure to get faith in Jesus Christ, who is the resurrection, and the life, and in whom whosoeuer believeth, hee shall not dyc for euer, John 11.25.

Fifthly, wee should resolute to liue like such as belieue a glorious Resurrection; and to this end,

4 Wee should be stedfast and unmouable in all conditions

tions of life, *Corin. 15.58*

2 We should live, as men
devoted wholly to the service of
Iesus Christ, whose we are both
in life and death, *Rom. 14.7,8.*

3 We should strive to a-
bound in the worke of the Lord,
1 Cor. 15.58. rousing up our
selues to the care of well-doing,
1 Cor. 15.34. studying to keepe
a conscience voyde of offence
towards *G O D* and man, *Act. 24.16.*

4 Our mindes should runne
on that time, and our conuer-
sation should be in Heauen,
Phil. 3.20.

Thus much of the Vses for
Instruction.

Thirdly, the doctrine of the
Resurrection hath singular com-
fort in it, and Christians are
charged to comfort themselves,
and one another, with these
things, *1 Thes. 4.18* and *David*
did rejoyce, and was glad at heart
for this occasion, *Psal. 76.9.*

For

For that is the time of the refreshing of all Christians. *Acts 3.19.*
And so the godly haue beeene wont to comfort themselves against diuers maladies ; as

1 Against the paines and tortures of the body ; so did Job, *Job 19.25, 26.27.* For I am sure that my redeemer liveth, and hee shall stand the last on Earth.

*And though after my skinne,
Wormes destroy this body ; yet soal
I see God in my flesh.*

*Whom & my selfe shall see, and
mine eyes shall behold, and none other for me, though my reines are
consumed within me.*

And so did the godly mentioned, *Hebr. 11.35.* The Women received their dead raised to life ; oþr also were racked, and would not be delivred, that they might receive a better resurrection.

2 Against the troubles and generall miseries of this life ; and so Gods people are comforted,

Daniel 12.1,2. And at that time shall Michael stand up, the great Prince which standeth for the Children of thy people; and there shall be a time of trouble, such as was never since there began to be a Nation, unto the same time: and at that time, thy people shall be delivered, every one that shall bee found written in the Book.

And many of them that sleep in the dust of the Earth, shall make some to everlasting life, and some to shame and perpetuall contempt.

Isaiah 26.19. Thy dead men shall live; even with my body shall they rise: Awake, and sing, ye that dwell in dust; for thy dew is as the dew of beares, and the earth shall cast out the dead.

3 Against death it selfe; and so the Apostle triumphs, 1 Cor. 15.55,56,57. O Death, where is thy sting! O Grave, where is thy victory?

The

The sting of death is sinne : and
the strength of sinne is the Law.

But thankes be unto God, which
hath givene us victory through our
Lord Iesus Christ.

Obiect. Now if any aske, What
in the Doctrine of the resurrection
should comfort us in those
cases?

Soluer. I answer : The considera-
tion of the maruellous glo-
ry of our bodies, in which they
should rise, should fill us with
sweet refreshings, *Phil. 3.23.*
Who shall change our vile bodies,
that it may be fashioned like unto
his glorious body, according to
the working, whereby he is able to
subdue all things unto himselfe.
For sixe things shall befall our
bodies at that day.

1 *Immortality:* so as they can
never die againe, *1 Cor. 15.52,*
43.44.53.

2 *Incorruptibleness:* they shall
never be inclined to putrefaction,
or any corruption.

3. Spirituallnesse: our bodies, shall be raised spirituall bodies, they shall bee like Spirits, as it were, and that in diuers respects: First, because they shall be possessed fully by the spirit of God, so as they shall be both governed by the Spirit and be subject to the Spirit wholly. Secondly, because they shall live as the *Angels* in heauen doe, without Meare or Rayment, or any other bodily helpe or suste-
nance: Thirdly, Because they shall be for nimblenesse, as it were *spirits*; they shall be able with incredible swiftnesse, to passe into all the parts of the World, Earth, or Ayre, &c. for they shall meete Christ in the ayre, 1 Thes. 4:17.

4. Power: for of bodies full of weakenesse, and subject to many calamities and distresses, and paines, they shall be raised in power, that is, strong, able and impassible.

5. Perfection: for they that
be freed from deformity, un-
handsomness, malice, lanc-
ness, &c. and become most
faire and comely; neither infan-
cy, nor old age hindring them
but shall appear in full age and
beauty.

6. Shining and splendour, as
the Sunne or starres in the Fir-
manent: the body being clo-
thed with a celestiall glory, and
divine delight, 1 Corinib. 15.

40. Daniel 12.3. And they that
be wise, shall shine as the bright-
nesse of the firmament; and they
that run no man to righteousness,
shall shine as the Starres for ever
and ever.

Matth. 13.43. Then shall the
just men shine as the Sunne in the
Kingdome of their Father: Hee
that hath ears to heare, let him
heare, &c.

And as we may comfort our
selues by the meditation of these
distinct glories in our bodies
then,

then, so it may adde unto our comfort, and the establishment of it, if we consider three things more ; to wit, first, the certainty of all this, that it shall come. Secondly, the shortnesse of the time thither. Thirdly, the condition of the body till then.

For the first, we should not doubt of it, because we are borne againe to this hope, we are children of the resurrection now, and so called, *Luke 20.36.* And besides, Christ hath a charge to loose nothing ; no, not of the bodics of the Saints, *John 6.39.* And this is the Fathers will which bath sent me, that of all which he bath given me, I shoulde lose nothing, but shoulde raise it up again at the last day.

And he came to this end, to dissolve the workes of the Diuell, which is sinne, and death by sinne. *1 John 3.8.* Christ also is the first fruit of the dead, *1 Corinth.15.20.* And further

wee haue fels of the power of Christ, in raysing our soules alreadie, hee that by his Word madc all things, can by the same voicce bring backe our bodies againe.

Obiect. That the bodies resolved to dust and ashes, should rise, is against common sense and reason.

Solut. It is above reason, but not against it. Can men of ashes make glasse, and cannot God of dust make againe the body?

Obiection But the bodies dead are often mingled with the bodies of beasts, or other creatures.

Solut. The Gold-smith by his art can scuer mettals, and extract one mettall out of another, and cannot God distinguish these dusts, &c.

Obiect. Flesh and bloud cannot come into the Kingdome of heauen, 1 Cor. 15.50.

Solut.

Solut. By flesh and bloud is not meant the body simply, but as it is clothed with sinne and infirmity, which shall be done away in the resurrection.

Obiect. The condition of man and beast is one. Eccl. 3:19. For the condicione of the children of men, and the condition of beasts are even as one condition unto them: As the one dyeth, so dyeth the other for they haue all one breath; and there is no excellency of man aboue the beasts; for all is vanity.

Sol. First they are like in dying, not in the state after death. Secondly, it may bee said, those words are the obiection of the Epicure, not the opinion of Solomon.

Secondly, it may adde to our comfort, that the Lord is at hand, Philip. 4:5. and that it is but a little season thitherto, Revel. 6.

III.
Thirdly, the present condition of our bodies, even in the

grave should comfort: us: for,

I The covenant of God is of force even with them, as they lye in the dust of the Earth,
Math. 22. 38, 32.

2 The Union with CHRIST holds still. *Col. 1. 18.*

3 They are not dead but a-sleepen *Jesus, Thes. 4. 13.*

Fourthly, Woe unto wicked men, even because of the resurrection: they shall sleepe for a while in their bodies, but when they wake, they must be had away to execution. They that haue done euill shall rise vnto shame, and contempt, and condemnation, their bodies shall rise in dishonour, deformity, passible, tormented with eternall and unutterable tortures, liuing in darknesse and without light, (liuing, I say for euer, onely to feele the paines of eternall dying) shut up in prison, and denied the comfort of the meanest creatures; it were well for

for them, if they did never rise,
Reuelar. 20. 14, 15, Daniel 12. 2,
John. 5. 29.

CHAP. XXVII.

Of the last Judgement.

2 Cor. 5. 10.

For we must all appeare before
the judgement seat of Christ,
that euery man may receive
the things which are done in
his body, according to that he
hath done, whether it be good
or euill.

Hitherto of the Resurrection,
the last Judgement followes.
The Principles concerning the
last Judgement are these :

First, that there shall be a ge
nerall Judgement, Jude 14. 18.
And Enoch also, the seventh
from Adam, prophesied of such,

saying, Behold, the Lord commeth with thousands of Saints.

To give judgement against all men, and to rebuke all the ungodly among them, of all their wicked deeds, which they haue ungodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

Psalme 9. 8. For bee shall judge the world in righteousness, and shall judge the people with equitie.

Psal. 50. 1. The God of Gods, even the Lord hath spoken, and called the earth from the rising up of the Sunne, unto the going downe thereof, &c.

Heb. 9. 27. And as it is appointed unto men, that they shall once dye, and after that commeth the judgement.

Dan. 7. 9, 10. I beheld, till the thrones were set up, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure woorl

wolt : his throne was like the
fierie flame, and his wheeles as
burning fire.

A fierce streme issued and
came forth from before him, thou-
sand thousands ministered unto
him, and ten thousand thousands
stood before him : the Judgements
was set, and the Booke opened.

Secondly, that Christ shall be
the Judge, and that in the humane
nature, Act. 10. 42. And he com-
manded us to preach unto the peo-
ple, and to testify that it is he that
is ordained of God a Judge of
quick and dead.

Act. 17. 31. Because he hath
appointed a day, in the which he
will judge the world in righte-
ousnesse by that Man, whom he
hath appointed, whereof he hath
given an assurance to all men,
in that he raysed him from the
dead.

2. Timoth. 4. 1. I charge thee
therefore before God, and before
the Lord Jesus Christ, which shall

judge the quicke and dead at his appearing, and in his Kingdome.

W9:27 John 5. 22. For the Father indgeth no man, but hath committed all Indgement unto the Sonne.

Obiect. The Apostles shall judge the twelue Tribes, *Mar. 19. 28.*

Solut. 1 The Apostles judge the twelue Tribes by their faith and doctrine, the example whereof, shall take away all excuse from the *Israelites*.

2 They shall be as *Justices of Peace* on the Bench, and consent to Christ's Judgement.

Obiect. The Saints shall judge the World, *1 Cor. 6. 2.*

Sol. As assessors with Christ, bearing witness to it, approving it, and assenting to it, as the Apostles before.

2 As they are members of Christ the Judge.

3 As their example shall be alleadged to condemne the wicked,

Ob.

Ob. But the Father and holy Ghost iudge too.

Sol. The Father doth iudge by the Sonne, as by his representative Wisedome, *John 5.22.* For the Father iudgeth no man, but hath committed all iudgement to the Sonne.

Dan. 7.13.14. As I beheld in visions by night, Bebold, one like the Sonne of Man came in the Cloudes of Heauen, and approached unto the Ancient of dayes, and they brought him before him;

14 And he gave him Dominion, and honour, and a Kingdome, that all People, Nations &c. Or thus: the authoritie of judging is common to the three persons, but the execution onely proper to the Sonne.

Thirdly, all men shall be iudged at that day: *Just and unjust, quicke and dead: small and great, *Inde 15.* To give iudgement against all men, and to re-*

6.

buke all the ungodly among them.

Rom. 14.9. For Christ therefore dyed, and rose again, and remained, that he might be Lord both of the dead and the quickes, &c.

2 Cor. 5.10. For we must all appeare before the Judgement-seas of Iesus Christ. &c.

Rom. 14.10. We shall all appeare before the Judgement-seas of Iesus Christ.

Psalme 9.8. For he shall judge the World.

Ob. All men are belieuers, or unbelieuers; now the belieuers shall not come unto judgement: as appears Ioh. 5.24. Verily, verily I say unto you, he that heareth my Word, and believeth in him that sent me: hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. And the unbelieuer is condemned already, Iohn 3.18. He that belieueth not, is condemned already.

Solu-

Solmson. The belieuer shall not come into the iudgement of condemnation, and the unbelieuer is condemned alreadie in effect and substance: First, in the counsell of God: Secondly, in the Word of God: Thirdly, in his owne conscience, but yet the manifestation and finishing of this judgement remaines unto the last day.

Fourthly, all the secret things
of mens natures or workes shall
be brought to light, Luke 8.17.
For nothing is secret, that shall
not be euident, neither any thing
hid, that shall not be knowne and
come to light.

I Cor. 4. 5. Therefore judge nothing before the time, until the L O R D come, who will lighten things that are hid in darkness, and make the counsels of the heart manifest.

Rom. 2. 16. At that day God shall judge the secrets of men by Jesus Christ. And therefore ex-
-
- led

led a day of reuelation or declaration, Rom. 2.5.

Fifthly, it shall be at the last day, but the precise day and houre is not knowne to any men or angels ; the proofe for the like Principle concerning the resurrection, serues for this place, Mat 24.36.

6. Sixthly, the iudgement shall be most iust and righteous, and all shall confesse it, Rom. 14.10.

But why dost thou judge thy brother? or why dost thou despise thy brother? for we shall all appeare before the Indgement-seat of Christ.

2 Tim.4.8. For henceforth is laid up for me a Crowne of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me onely, but unto all them also which love his appearing, &c.

Rom.2.5. But thou after thine hardness, and heart that cannot repent, heapest up to thy selfe, wrath against

against the day of wrath, and of
the declaration of the just judgement
of God.

- Psal. 9.8. For he shall judge
the world with righteousness,
and shall judge the people with
equity.

7.
Secondly, in the judgement
shall be according to mens
workes, 2 Cor. 5.10. Every man
shall receive the things which are
done in his body, according to that
he hath done, whether it be good or
evil.

Rom. 2.6. Who will reward
every Man according to his
workes.

Objection. 1. We are justified
by Faith alone without
Workes.

Solution 1. Workes are in-
quired after in the last judgement,
as the signes of Faith, and
unbelief.

Solution 2. We are justified
by Faith onely, but shall be
judged by Faith and Workes
both

both together. For that iudgement doth not serue to make men iust, that are uniuist, but on-ly to manifest them to be so indeed, which are so in this life, being truly iustified.

The consideration whercof should serue for diuers uses, and first for instruction, and so it should teach us,

First in *generall*, speedily to repent us of our sinnes, and it should stir us to all possible care of holy life, and to the loue of all wel-doing, by which our reckoning might then be furthered,

Act 7.31.

2 Pet. 3.11. Seeing therefore that all these things must be dissolved, what manner of persons ought yee to be in holy conuersation and godlinesse ?

14. Wherefore beloved seeing you looke for such things, be diligent that yee may be found of him in peace, without spot and blamelesse.

Phil.

Phil. I. 10. That ye may discerne things that differ one from another, that yee may be pure, and without offence, untill the day of Christ.

Titus 2. 12, 13. And teacheth us that we shoule deny ungodli-
nesse and worldly lusts, and that
we shoule live soberly, and right-
eously, and godly, in this present
world,

Looking for the blessed hope
and appearing of the glory of the
mighty God, and of our Saviour
Jesus Christ.

Secondly, in particular it
should teach us,

1 Not to doate upon earthly
things, seeing they must all
be consumed in that day, in the
fire.

2 To be patient under all
wrongs seeing wee are assured
there shall be vengeance ren-
dered at that day, 2 Theffalonians
I. 5, 6, 7. James 5. 6, 7. Philippi-
ans 4. 5,

Thirdly,

Thirdly, to take heed of rashnesse in iudging other men: and men offend in censuring

1 When they inflict censures, and meddle ouer-busily, or curiously with them that be without, *I Cor. 5.12.* For what haue I to doe, to iudge them which are without?

2 When men speake euill of that which is good, and call good, euill, *Esay 5.20.* Woe unto them that speake good of euill, and euill of good: which put darknesse for light, and light for darknesse; that put bitter for sweet, and sweet for sowe.

3 When men iudge of things doubtfull, as the hidden things of the heart and the secret things of darknesse, *I Cor. 4.5.* Therefore iudge nothing before the time, untill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest. And censure things in the worse sense.

4 When

4 When men uncharitably censure others about things indifferent, Rom. 14.3,4. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth, for God hath received him.

4 VVho art thou that condemnest another mans Servant? He standeth or falleth to his owne Master: yea, he shall be established; for God is able to make him stand, &c.

13 Let us not therefore judge one another any more, but use your judgement rather in this, that no man put an occasion to fall or a stumbling booke before his Brother.

5 VVhen men commit what they condemn, Romanes 2. 1,2. Therefore thou art inexcusable, O man, whomsoever thou art that judgest? For in that thou judgest another, thou condemnest thy selfe, for thou that judgest, dost

doest the same things.

But we know, that the judgement of God is according to truth against them which commit such things. Or being guilty of greater faults, condemne others for lesser. *Marth. 7. 1, 2, 3.* Judge not that yee be not iudged.

And why seeft thou the mote that is in thy brothers eye and perceiuest not the beame that is in thine owne eye, &c?

6 When men make a fault worse then it is.

Fourthly, it should strike a feare into our hearts concerning God, and his dreadfull Maiestie, and Justice; and make us afraid to offend him: and seek by all meanes to glorifie him, what soever become of us and the World, *Reuelat. 14. 7.* Saying with a lond voice; *Teare G O D* and gine glory to him: for the houre of his Judgement is come, and worship him that made Heaven and Earth, and the Sea,

and

and the Fountaine of Waters,
&c.

Fifthly, wee should be sober, in not enquiring into things not revealed, and looke to the mayne busynesse as for the precise time, or place of *Judgement*, or from whence the fire shall come that shall burne all, or what kinde of thronē it shall be, or what the signe of the Sonne of man shall be, or such like ; we beleue that they shall be, but ought not to enquire when, where or how they shall be.

Sixtly, chiefly this Doctrine of the last Judgement, should compell in all of us a care, so to liue, that we may be sure to haue comfort in that day : and that we shall be sure to finde ;

I If wee beleue in *Iesus Christ*, John 5.24. Verily, verily I say unto you, He that beareth my Word, and believeth in him that sent mee, hath euerlasting life, and shall not come into con-

*What wee
must doe
that wee
may haue
comfort at
the day of
Judgement.*

condemnation, but hath passed
from death unto life.

2 If we be sure to judge
our selues here, God will not
condemne us with the VVorld.

1 Cor. 11.31 For if we would
judge our selues, we shoulde not be
imaged, &c.

3 If continually we consult
with the VVord of God, to see
that our deeds be wrought in
God, John 3.19 20,21. He that
doth truth, commeth to the light,
that his deeds might be made ma-
nifest, that they are wrought ac-
cording to God.

4 If we watch and pray al-
waies, they that pray much on
Earth, shall stand before Christ
with comfort at that day, Luke
21.36. VVatch therefore and pray
continually, that yee may be
counted worthy to escape all these
things that shall come to passe and
that ye may stand before the Sonne
of Man.

5 If we be mercifull and lo-
ving,

uing, and boutifull to the godly
in their distresses, *Math. 25.31.*
&c.

6 If we be sheepe ; sheepe I
say :

First, for tractablenessse, so as
we know, heare, and be ruled
by the voice of Christ.

Secondly, for sociablenessse : a
sheepe will not be alone, nor sort
with swine.

Thirdly, for profitablenessse, that
we be not idle nor unfruitfull,
Math. 25. John 10.

7 If we can get the seale of
the Spirit, as our earnest of our
finall Redemption at that day ;
the witnessse of the Spirit in this
life, will make all sure against that
day, *Ephesians 1.14.* The Spirit
of promise is the earnest of our in-
heritance, untill the Redemption
of the possession purchased unto
the praise of his glory.

Rom. 8.15. For yee haue not
received the spirit of bondage to
feare againe, but yee haue recei-
ued

ned the Spirit of adoption, whereby we cry, Abba, Father.

8 If wee hold fast what we haue, and lose not what we haue wrought, *Reuel. 3.11.* Behold, come shortly; Hold that which thou hast, that no man take thy Crowne.

2 *John 8.* Looke to yom selues, that wee lose not the things which we haue done, but that we may receive a full reward.

9 If wee often receive the Sacrament of the Lords Supper with due preparation: for therein,

1. *CHRIST* doth familiarly conuerse with us, and is given to our nourishement to eternall life.

2. The outward Elements are vnfained pledges of the remission of all our sinnes.

3. We therein remember the death of Christ for us, and how hee was iudged for our sakes.

and

and thereby haue our hearts set-
led against the feare of any secu-
rity from him.

4 In the right preparation
for the Sacrament, wee pre-
pare for the last Judgement too,
one worke serues to both pur-
poses.

5 The *Sacraments* are Gods
broad Scales, to assure us that
wee shall speed well at that
day.

Thus of the Uses for instruc-
tion.

Secondly, this doctrine of the
last Judgement hath singular ser-
rour in it to all impenitent sin-
ners, which may be considered
either more generally, or more
particularly.

First, in generall, it is terrible
for them to heare, and know
that God hath set them a day,
and hath given them finall war-
ning to repent; or else undoub-
tedly hee will judge them with
all seuerity, *Acts 17.31. Because*
he

he hath appointed a day, in which he will Judge the World in righteousness, by that man whom he hath appointed, whereof he hath given an assurance unto all men, in that he hath raised him from the dead.

Iude 15. To gine iudgement against all men, and to rebuke all the ungodly among them of all their wicked deeds, which they haue ungodly committed, and of all their cruel speaking which wicked Sinners haue spoken against him.

Romans 2. 5. But thou after thine hardness, and heart that cannot repent, heapest unto thy selfe wrath against the day of wrath, and of the declaration of the iust judgement of God.

Who will reward every man according to his workes, &c.

Secondly, in particular, this terror is the more grievous, if they consider either the distinct miseries shall then fall upon them

them, or the scuerall sinnes God hath reserved to tryall and punishment at that day.

What heart can stand before the serious thoughts of these particulars?

I. They shall heare the thunder of Christ's fearefull voyce summoning them.

2 They shall be chased in by the Angels before Christ, from all the four winds of Heaven.

3 They shall be set at Christ's left hand, as a signe of miserable disgrace, *Matt. 25.33.*

4 A fire shall deuoure before Christ, and it shall be tempestuous round about him, *Psal. 50. 3. Our God shall come, and shall not keepe silence; a fire shall deuoure before him, and a mighty tempest shall be mooved round about him, &c.*

2 Thes. 1. 8. In flaming fire rendering vengeance unto them, that doe not know God, and which

obey not unto the Gospell of our Lord Iesus Christ.

5 They shall be euerlasting-ly ashamed, and before all the World, Dan. 12.3. And many of them that sleepe in the dust of the earth, shall awake, some to euer-lasting Life, and some to shame and perpetuall contempt; when all their sinnes shall be discouered, and set in order before them, Psal. 50.21. These things hast thou done, and I held my tongue; therefore thou thoughtest that I was like thee: but I will reprove thee, and set them in order before thee, &c.

6 They shall be sentenced to eternall condæmnation, contayning in it,

1 Separation from G O D, Christ, and all the godly. Go, yee cursed, &c. Matthew 25.41. &c.

2 Paine and anguish unutterable, Romans 2.9. Tribula-sion and anguishe shall be upon the

the soule of every man that doth
euill: of the Jew first, and also of
the Grecian.

3 Fellowship with the diuell
and his angels, *Matth. 25.41*, as a
little before.

Obiect. Some one might say,
we hope it is not certaine, that
there shall be such a day.

Sol. It is most certaine, It is
appointed as certaine, as that
men shall dye, *Heb. 9.27*. And as
it is appointed unto men, that they
shall once dye, and after that com-
meth the Indgement.

Acts 17.31. Because he hath
appointed a day, in the which he
will judge the world with righte-
ousnesse, &c.

Besides, the terrible Plagues,
which haue beeene and are in
the World, shew, that God
is extremely wrath with sinne,
and will call to Iudgement; such
as the drowning of the old
World, burning of Sodom, swal-
lowing up of Corah, Dathan

The cer-
tainty of the
last Judge-
ment.

and *Abiram*; the neglect of the *Gentiles*, the reiection of the *Jewes*, the punishing of *Christ*, the afflictions of the Godly, the *Warrs*, *Pestilences*, *Famines*, &c. that are in the World.

And they themselves may gheesse somewhat at it, by the sharpenesse of the Word, the accusing of the Conscience, the checkes of the Spirit, and the fearefull terrors of Conscience which fall upon some men.

Obiect. But God we hope will be mercifull.

Sol. It is a day of wrath, not of mercy; the date of mercy will be then out, *Romanes 2.5.* But thou, after thine hardnesse and heart which cannot repent, heapest unto thy selfe wrath against the day of Wrath, and of the declaration of the iust judgement of God, &c. *Obiect.* I see no ill here.

Obiect. But GOD sayes nothing to me all this while: I escape, and am not troubled, I discern

cerne no way that God is displeased with me.

Sol. 1 Seas of wrath hang over thy head daily, though thou discerne them not, John 3.36.

He i that believeth in the Sonne, hath everlasting life, and he i that obeyeth not the Sonne, shall not see life, b[ut] the wrath of God abideth on him.

Sol. 2 Many signes of Gods displeasure are upon thy soule, though thou feele them not. It is one extreme curse to bee left off unto such a spirit of flumer.

3 Though God doth not yet discover to thee his displeasure, yet will he awake to thy iudgement, Psalme 50. 21. *These things hast thou done, and I held my Tongue: therefore thou thoughtest that I was like thee, but I will reproone thee, and set them in order before thee.*

Object. But I may finde some

means to helpe my selfe at that day.

Sol. Riches will not availe in the day of wrath, Job 36. 18. For Gods wrath is, least he shoulde take thee away in thine abundance for no multitude of gftis can deliuer thee.

Verse 19. Will he regard thy riches? he regardeth not Gold, nor all men that excell in strength. And there shall be none to deliuer, Psal. 50. 22. O consider this yee that forget God; lest I cleare you in pieces, and there be none that can deliuer you, &c.

Obiect. But I may then repent.

Sol. No: As death leaues thee, so shall iudgement finde thee; it is a day of the declaration of the righteous iudgement of God, Romans. 2. 5. But thou after thine hardnessse, and heart that cannot repent, heapest unto thy self wrath against the day of wrath, and of the declaration of the iust iudgement of God.

2. Corinth, 5. 10. For we must all appear before the Judgements Seat of Christ, that every man receive the things which are done in his body, according to that he hath done, whether it be good or evill.

Obiect. But there is a World of people in the same case.

Sol. He will iudge all the ungodly, he cares not for the multitude, Iude 15. To gine iudgement against all men, and to rebuke all the ungodly amongst them, of all their wicked deeds, which they have ungodlily committed, and of all their cruell speaking which wicked Sinners have spoken against him.

Besides, he hath plagued multitudes, as the old World, &c. and he can easily doe execution: for he comes with thousand thousands of his Angels, Iude 14. And Enoch also, the servant from Adam, prophesied of such, saying, Behold, the Lord

commeth with thousands of his
Saints.

Obiect. But who knowes my
faults?

Sol. The hidden things of dark-
ness, and the secrets of mens
hearts shall then be discouered,
I Corinth. 4.5. Therefore judge
nothing before the time, until the
Lord come, who will lighten things
that are hid in darkenes, and make
the counsels of the heart manifest,
and then shall every man haue
praye of God.

Obiect. But by what evi-
dence can I be conuinced? God
may forget my faults before
then.

Sol. No: God hath them
written in his Booke of remem-
brance with a Pen of Iron, and
a point of Diamond, *Jer. 17.1.*
The finne of Inde is written with
a Pen of Iron, and with the point
of a Diamond, and grauen upon
the table of your hearts, and upon
the hornes of your Altars. And
cui-

evidence will be easie to be had upon the opening of those Bookes, *Reuel. 20. 13.* And I saw the dead both great and small stand before God and the Bookes were opened: and another Booke was opened, which is the Booke of Life, and the dead were judged of those things which are written in the Bookes, according to their workes.

Besides, the Heauens will declare his righteonsesse, *Psal. 50. 6.* And the creatures abused by them, will give in evidence against them, *Ier. 17. 1.* And the Word that men haue heard shall judge them. And their owne Conscientes shall be dilated, and be instead of a thousand witnessses: and the Spirit of God that hath so often reproved the world of sinne, can easily accuse them. *John 16. 8.* And when he cometh, he will reprove the World of sinne, and of righteonsesse, and of judgement, &c.

Obiect. I know no great fault by my selfe.

Sol. Though thou forget thy sinnes; yet Christ will remeber them, *Math. 25.* It will not serue the turne to say, whendid we so?

Obiect. But I never did Christ any great wrong.

Sol. Thou hast many wayes sinned against Christ, though thy carelesse heart perceiueth it not: but if thou hadst not, yet in as much as thou hast done wrong to Christians, thou hast done it to Christ, *Math. 25.*

Obiect. But I haue done much good in the World.

Sol. If thou haue not had true Faith, and Love and Repentance, it shall not availe thee, *1 Cor. 13.* 3. And though I feed the poore with all my goods, and though I gave my body, that I be burned, and have not love, it profiteth me nothing.

Obiect. But we never had such meane s

meanes of Knowledge, as others haue had.

Sol. They that haue sinned without the Law, shall be iudged without the Law, and they that haue sinned under the Law, shall be iudged by the Law, *Romanes 2. 12. For as many as haue sinned without the Law, shall perish also without the Law; and as many as haue sinned in the Law, shall be iudged by the Law.*

Obiect. But it is a great while thither.

Sol. It is not: for the Lord is at hand, *1 Peter 4.7. Now the end of all things is at hand; be you therefore sober, and watching in prayer.*

James 5.8. Be yee also patient therefore and settle your hearts; for the coming of the Lord draweth neare.

Besides, the signes of the last Judgement, are the most of them accomplished already; *Antichrist is*

is reuealed, and almost pulled downe, 2 *Theffalon. 2.1.* John 2.18. The World hath beeene full of spirits of Deceiuers, 1. *Timo-*
thy 4. 1. The sinnes of the last Age are every where at the full: *Iniquitie abounds, 2. Thimo-*
thy 3.1. Matthew 24. 12. The powers of Heauen are shaken, which appeares by the often *E-*
clipses of Sunne and Moone; and by the uncertainty of the Seasons both in Summer and Winter, *Matthew 4. 29.* The Sea roares, and is outragious; men are secure now, as in the daies of Noah, *Matthew 24. 37.*

3 Were it that it were further off; yet the day of death, which is the day of thy particular Judgement, is not farre off.

Obiect. But yet sure there will be some kind of warning.

Sol. No: he will come suddenly, as the *Thiefe in the night,* 1 *Theffal. 5.2,3.* For *yeo your selves*

selues know perfectly, that the day of the Lord shall come, even as a thiefe in the night.

For when they shall say, Peace and safety, then shall come upon them sudden destruction as the trauell upon a woman with child and they shall not escape.

Matth. 24. 39. And knew nothing till the flood came and tooke them all away; so shall also the comming of the Sonne of Man be.

And the rather should men be affected with the terror of this day, and be thereby perswaded to repentance:

1. Because God will be Judge himselfe, Psal. 50. 6. and therefore, there can be no appealre he being supreme Judge.

2. Because it is a finall sentence, there will be no time of respit or change, or revocation.

3. Because they shall be iudged by him, whom they haue so much despised and wronged,
Reuel.

Reuel. 1.7,8. Behold, he cometh in the Cloudes, and every eye shall see him; yea, euен they which pierced him through, and all kin-dreds of the earth shall waile before him.

4 Because Gods proceedings shall be all cleared, and euery Tongue shall confess, that God hath done nothing but *Inſtice*, Rom.2.5. It is a day of the decla-ration of the iust iudgements of God: and Rom.14.11.

And this iustice will the more appeare,

1 By the equity of Gods dea-ling: they haue had their dayes of sinne, and therefore reason he should haue his day of wrath, Rom.2.5.

2 By the conſideration of his patience, what a wonderfull while hath God deferred this last iudgement, 2 Peter 3.9. *The Lord is not flacke concerning his promise, as some men count flackenſſe, but is patient toward*

ns, and would ban no man to per-
sis, but would all men to come to
repentance. which is in her

Rom. 2. 4. Or despisest thou
the riches of his bountifulnesse
and patience, and long-suffering,
not knowing that the bountiful-
nesse of God leadeth thee to repen-
tance, &c?

3 God will then discouer
a World of offences in euery
wicked man, that are not now
knowne.

4 God will then unfold the
secrets of his Counsell, and bring
forth exquisit reasons of his pro-
ceedings, which are now like a
great deepe unto us, Rom. 11. 33.
*O the deepenesse of the riches both
of the wisedome and knowledge of
God! how unsearchable are his
judgements, and his wayes past
finding out!* &c.

And as the doctrine is terri-
ble, in respect of the parts of
their miserie, and in respect of
the taking off of all obiections:

so

so is it, because the particular sinners are particularly mentioned in Scripture, that shall be sure to speede ill at that day: for Christ with terror will then judge.

1 The man of sinne, who shall be sure to be consumed with the breath of his mouth, though he Lord it for a time over all that is called *G.d*, 2 Thes. 2.8.

2 All that worship the Beast, and receiue his marke, shall be cast into the Lake that burnes with fire and brimstone, *Revel.* 19.20 and 14.9.10.

3 All Atheisticall mockers of Religion, and the comming of Christ, 2 Pet. 3.3.

4 All false teachers, which bring in damnable heresies, 2. Pet. 2.1.

5 All Apostates, that sin willingly after they haue received this truth, *Hebr.* 10.26. For if we sinne willingly, after that we haue received the knowledge of

the

the trutb, theremaineth no more
sacrifice for sinnes,

27 But a fearefull looking for
of judgement, and violent fire,
which shall denoure the aduersa-
ries. &c.

6 All Goats, that, is, unruly
Christians, that will not be kept
within the bounds of Christ's
gouernment, *Matth. 25.32.*

7 All Hypocrites shall then
be unmasked, *Luk. 13.1,2. Psal.
50.17. Take heede to your selues
of the leuen of the Pharisees, which
is hypocrisy.*

2 For there is nothing couered,
that shall not be revealed, nei-
ther hidde, that shall not be
knowne.

8. All Railers shall receive the
punishment of their ungodly
words, *Psalme 50.19. Jude 15.*
To give Indgement against all
men, and to rebuke all the un-
godly among them of all their
wicked deeds; which they have
ungodly committed, and of all
their

their cruell speaking, which wick-ed sinners haue spoken against him, &c.

9 All censorious and master-like men, that iudge other men in what they are guilty them-selves, *Romanes 2.1.* Therefore thou art inexcusable, O Man, whosoever thou art, that iudget: for in that that thou iudget: another, thou condemnest thy selfe, for thou that iudget:, doest the same things.

13 And thinkest thou this, O thou man, that iudget: them which doe such things, and doest the same that thou shal: escape the iudgement of God? &c.

Iam. 3.1, &c. My bretheren, be not many masters, knowing that we shall receive the greater con-demnation. &c.

10 All merciless and couetous rich men, *James 5.1.* Goe now yee rich men, weepe and bowle for your miseries that shall come upon you.

3 Your Riches are corrupt and
your garments are moth-eaten.

4 Your Gold and Silver is can-
kred, and the rust of them shall
be a witness against you, and
shall eat your flesh as it were fire,
yee haue heaped up treasures for
the last dayes.

5 Yee haue liued in pleasure on
the earth, and in wantonnesse; yee
haue nourished your hearts as in a
day of slaughter.

Matth. 25.14. Then shall he
say unto them on the left hand,
Depart from me, yee cursed, into
everlasting fire, which is prepa-
red for the Devil and his An-
gels.

42 For I was an hungered, and
yee gaue me no meate; I thirsted,
and yee gaue me no drinke,
&c.

James 2.13. For there shall be
indgement mercilesse, to him that
sheweth no mercy.

11 All whoremongers and
Adulterers, Heb. 13.4. Mar-
riage

riage is honorable among all, and
the bed undefiled: but Whoremongers and Adulterers God will
judge, &c.

12 All drunkards and Epicures, Luk. 21. 34. Take heed to your selves, lest at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, and least that day come upon you at unawares.

13 All deceitfull persons with their scant measures, and false weights, Mich. 6. 10, 11. Are yet the treasures of wickednesse, in the house of the wicked and the scant measure that is abominable?

Shall I inflifie the wicked balances, and the bagge of deceitfull weights?

14 All lyers, and all that loue lyers, Revelation 21. 8. But the fearfull, and unbelieving, and the abominable, and Murtherrers, and Whoremongers, and Sorcerers, and Idolaters, and all lyers,

lyers shall have their part in the Lake which burneth with fire and brimstone, which is the second death.

Revel. 22. 15. For without shall be dogs, and enchanters and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies, &c.

I5. Lastly, all that disobey the Gospell, 2 Thessalonians 1: 8. In flaming fire, rendering vengeance unto them that doe not know G O D, and which obey not the Gospell of our Lord Iesus Christ.

And thus for terror.

Lastly, the Doctrine of the last judgement should be exceeding comfortable to all the godly, and that in many respects.

First if they shall consider who shall be their Judge even hee that is their brother, husband, aduocate, head and redeemer: he that was iudged for their

Comforts
to be
godly.

their sakes ; and therefore they need to feare no hard sentence from him.

Secondly, if they consider the present assurance of hope.

For first, hath not Christ given them many promises, that it shall goe well with them at that day ?

2 Hath not Christ instified them already, and absolved them from all their sines ? *Romanes 3.*

24, 25.

3 Haue they not receiued the earnest of the Spirit, and the seal of the Sacraments ? *2 Cor. I. 21,*
22. 2 Cor. 5. 5.

4 Haue they not iudged themselves, and therefore are they not free from condemnation with the world ? *I Corin**th.** I I.*

31, 32.

5 They haue beene iudged already, the afflictions of this life will be accounted sufficient unto them, *I Peter 4. 17.*

They may trust their soules
to

to God: and that God, that hath begun his good worke in them, will performe it till the day of Christ, *Philippians 1.5,6. 1 Cor. 1.8.*

Thirdly, if they consider the benefits they shall attaine unto at that day: for Christ will be made marveillous in all them that beleue. *2 Thessalonians 2.10.* They shall haue honour, and prayse; their innocency shall be cleared, and their miseries and sinnes ended. And when Christ shall appeare, then shall we also appeare with him in glory, *Col. 3.4.*

Fourthly, if we consider the circumstances of the judgement, as

First, the neerenesse of the time should make them hold up their head, *Matthew 24. 32,33.*

Phil. 4.5. Let your patient minde be knowne unto all men, the Lord is at hand.

Iam.

Iam.5.8. Be ye also patient therefore, and settle your hearts: for the comming of the Lord draweth neare.

2 The greatness of the assembly, before whom they shall be so much graced by Christ they shall be honored before all men, and Angels.

3 The condition of the sentence; it shall be a final sentence, never to be revoked, but acknowledged to all eternity.

4 And besides, they shall haue this fauour, that nothing shall be remembred but goodness in good men: their sinnes shall not bee mentioned unto them

Mark.25.

CHAP.

CHAP. XXVIII.

Of the glory of heauen.

I Cor. 2. 9.

But as it is written, The things
which eye hath not seene, nei-
ther ear hath heard, neither
came into mans heart are, which
God hath prepared for them
that loue him.

H
Ieherto of the Principles
that concerne the Resur-
rection, and the last Iudgement:
The Principles that concerne the
glory of heauen follow.

There are four Principles con-
cerning the glory of heauen.

The first concernes the great-
nesse of it: It is unspeakable, and
in respect of us here on earth, in-
comprehensible, I Cor. 2. 9. as in
the beginning.

I John 3. 2. Dearly beloved,
now are we the sonnes of God, but

yet it doth not appeare what we shall be, and we know, that when he shall appeare, we shall be like him, for we shall see him as he is.

Colos. 3.3-4. For we are dead, and your life is hid with Christ in God.

When Christ, which is our life, shall appear, then shall we also appear with him in glory.

2 Cor. 12.4. How that he was taken up into Paradise, and heard words which cannot be spoken, which are not possible for man to utter.

Reuelat. 2.17. Let him that hath an ear, heare what the Spirit saith unto the Churches: to him that overcometh, will I give to eat of the Manna that is hid, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

Psalm. 16.11. Thou wilt shew me the path of life, in thy presence,

is the fulnesse of ioy, and at thy
right hand there are pleasures for
evermore.

Psal. 31.19. How great is thy
goodnesse, which thou hast layd up
for them that feare thee, and done
to them that trust in thee, euen be-
fore the sonnes of men ?

The Second concernes the con-
tinuance of it, and so it is eter-
nall : and therefore is this Life,
called eternall Life, and Immor-
tality. Matthew 25. Verse 46.
And these shall goe into everla-
sting paine, and the Righteous into
life eternall.

2 Timothie 1. 10. But is now
made manifest by the appearance
of our Saviour Iesu CHRIST,
who hath abolished Death, and
hath brought Life and Immorta-
lity unto light through the Gos-
pell.

1 Peter 1.4. To an inheritance
immortal, and undefiled, and that
fadeth not away, reserved in Hea-
uen for you, &c.

2 Cor. 5.1. For we know, that if our earthly house of this tabernacle be destroyed, we have a building given of God, that is, an house not made with hands, but eternal in the heauens.

3

The third concernes the cause of it: Heauen is the gift of God, and proceeds onely from his free gracie, and not for any merit in us, Luke 21. 33. Feare not, little flocke, for it is your Fathers pleasure to give you a Kingdome.

Titus 3.4. But when the boun-
tifulnesse and loue of G O D our
Saviour toward Man appeared;
not for our righteousness, but
according to his mercy he saved
us, &c.

John. 3. 16. For God so loved
the World; that he hath given his
onely begotten Sonne, that who-
soever believeth in him, should
not perish, but have everlasting
life.

Rom. 6. 23. For the wages of
sinne

finne is death, but the gift of God
is eternall life, through Jesus
Christ our Lord, &c.

The fourth concernes the per-
sons that shall enjoy it: the E-
lect of GOD onely obtaine
this glory, & Corinthians 15.
50. &c. Thus say I, Brethren,
that flesh and bloud cannot inher-
ite the Kingdome of God, nei-
ther doth corruption inherit incor-
ruption.

Reuel. 21.27. And there shall
enter into it none uncleane thing,
neither whatsoever worketh abo-
mination, or lyes, but they which
are written in the Lambes Booke
of life.

1 Cor. 6.9. Know yee not that
the unrighteous shall not inherit
the Kingdome of God? Be yee not
deceived: Neither Fornicators, nor
Idolasters, nor Adulterers, nor
wantons, nor Buggerers, &c.

Rom. 2.7. That is, to shew
which by continuance in well-do-
ing seeke glorie, and honour,

and immortality, eternall life.

10 But to every man that doth good, shall be glory, and honour, and peace, to the Jew first, and also to the Grecian.

The Vses follow, and are either for *Instruction*, or for *Consolation*.

First, for Instruction: and then the doctrine of the glory of Heauen should worke direct impressions upon our hearts.

1 We should with all earnestnesse importune God, to enable us to behold, by the effectualnes of contemplation, the greatness of that felicity is prouided for us in heauen: we are naturally extremely unable for the contemplation of it, we should beseech GOD, by his Spirit to force open our eyes, and make us able to stand and gaze with admiration at the glory to come, *Ephesians 1.18,19. Rom. 5.2,3.*

2 Our hearts should be fired

red with an ardency of desire,
and endeauour to praise the glo-
rious and free grace of GOD,
which hath without our deserts
appointed us unto such glory:
we can never walke worthy of
heauen, till we be fitted to a dai-
ly and affectionate prayse of
Gods loue to us therein: all
ages should stand and wonder at
such rich grace, and tender kind-
nesse of God in *Iesu Christ,*
Ephes. 1.6. Ephes. 3.7.

Thirdly, it should raise up in
us a wonderfull estimation of the
godly, who are therefore the
onely excellent Ones, because as
Princes of God, they are borne
heires to so great a Kingdome:
No meanness of their outward
condition should abate of our
reuerence to them, that are so
rich in faith, and heires of such
glory, *Proverbs 12.26. James*
2.5.

And seeing we must liue
with them for euer, we should

chose them as the most happy
companions of our liues heere,
and receive them, as Christ re-
ceived us to glory, *Romanes 15.*

7. *I John 4.7. 17. &c.* And
liue in all peace with them,
Ephesians 4.23. And for this rea-
son, husbands should make much
of their godly Wives, as heires
with them of the same grace of
G O D, *I Peter 3. 8.* And
Masters should use with all re-
spect, their Religious seruants,
knowing that of the Lord, their
very Seruants shall receive the re-
ward of inheritance, *Colos.3.22.*

24.

Fourthly, it shoulde exceedingly
rayse the price of godlinesse,
and make us with all hearty af-
fection devote our selues to wel-
doing, seeing there is such an un-
valuable gaine that ariseth unto
such as with patience and pain-
fulnessse continue in doing good:
wee should be abundant in the
worke of the Lord, if for no o-
ther

ther reason, yet because of the great reward in heauen, *1 Cor. 15.58, Rom. 2.7, 10.*

Fifthly, it shoulde make us to take off our affections from the World, with disdaine and indignation at our selues, for being so foolish as to settle our hearts on things below : And since necessity enioynes us to use the world, this religious hope shoulde make us use it, as if we used it not, expressing all sobrietie and temperance, and contempt of those transitory things, and setting our hearts there, where those matchlesse treasures are. What profit is it to winne all this world, if our loues be shut out of Heauen ? and what losse can it be, if we loose this world, and finde our right unto the World to come ? This Doctrine shoulde make us feelingly know, and profess our selues to be Strangers and Pilgrims heere ; and to desire to be no

other, then such, as long to be absent from hence, that we may be present with the Lord in this glory, *1 Cor. 7.31. Colossians 2.1. 2 Pet. 1.1. 13. Mat. 6.19,20. Matth. 16.25,26. Hebr. 11.13. 2 Cor. 5.6.*

Sixthly, we should be especially carefull to be all that, that is required unto eternall life.

*What wee must doe
that wee
may goe to
heauen.*

And so in generall we must be sure, wee be borne againe; else Christ is peremptory, wee cannot enter into the Kingdome of Heauen, *John 3.5.* Heauen is an inheritance, and therefore we must first be sonnes. That glory must penetrate into our hearts by the beames of it, so as we be changed from glory to glory, *2 Corinthians 3.18.* Wee must enter into the first degree of eternall life, and that is, in this life, we must beare the image of Christ.

And in particular, we must distinctly tooke to these things:

I We

1 We must be carefull to be prouided of the meanes to teach us the way to heauen; we must labour for the meat that endureth to eternall life, *John 6.27.* As knowing, that the preaching of the Gospell is the power of God to salvation, *Rom. 1.16. Rom. 10.*

14.

2 We must seriously studie the mysteries of this Kingdome, and keepe our selues close to profitable things, which may edifie us, *Matthew 13. 11. Titus 3.8.9.*

3 We must purge our selues as he is pure, we must seriously and soundly imploy our selues in the duties of the mortification of our corruptions, *1 John 3.3.* And every man that hath this hope in him, purgeth himselfe, as he is pure, &c. *Matt. 5. 8 v.3.*

4 We must be sure, that the tempter deceaue us not in our faith: for that is our euidence for those things, which are not seene,

feene, and that makes them, (as it were) present Hebrews 11.1. Now Faith is the ground of things which are hoped for, and the evidence of things which are not seene

I Thessal.3.5. Even for this cause when I could no longer forbear, I sent him that I might know of your faith, least the tempter had tempted you in any sene, and that our labour had beene in vaine.

I Peter 1.7. That the triall of your faith, being much more precious then Gold that perisheth, though it be tried with fire, might be found unto your praise, and honour, and glory, at the appearing of Jesus Christ.

2 Cor.13.5. Prove your selues whether you are in the faith: examine your selmes, know yee not your awne selues, how that Jesus Christ is in you, except you bereprobates?

For by faith, Christ liues in us,
Galar.2.20.

5 We must be sure, we be not ashamed of Christ in this World, and that we doe not deny him here on earth but contrariwise, Matthew 10.3. Who soever therefore shall confess me before men him will I confess also before my Father, which is in Heaven.

Verse 33. But whosoever shall deny me before men, him will I also deny before my Father, which is in Heaven.

6 We must get the earnest of this inheritance, which is the Spirit of promise, for that will establish us. Ephes.1.14. 2 Corinthians 1.22.23.

For when God gives glory in Heauen, then the Spirit of glory rests upon men in this life, 1 Peter 4.14.

And the Spirit is our earnest, either by annoynting us with saving graces (for they assure vs as infallibly of this Kingdome, as the Oyle powred on the Kings, did)

did assure them of their Kingdome) or by refreshing, and satisfying our hearts in hearing the promises, or receiuing the Sacraments, or answering our Prayers :

But in all this we must remember thesethings :

1 To do this worke first : first seeke the Kingdome of God, *Matth. 6.33.* defer not the time to the lastgaspē.

2 To doe it constantly : Let him that is righteous, be righteous still. *Reuel. 2.2.*

3 Praying in the holy Ghost, and keeping our selues in the loue of God, *Iude 20.21,*

4 To doe it violently : Heauen should suffer violence, *Mar. 11, 12.*

5 To doe it humbly, renouning all our owne merites, and ascribing all to the free grace of God, and the merits of Jesus Christ, *Romanes 6.23. Ephesians 2, 8, 9.*

For

For heauen is an inheritance,
and therefore comes by fauour,
not by purchase ; and besides, we
are adopted children too, and
not naturall.

6 Hauing finished all things,
to stand fast, and hope perfectly
for the grace of God to be brought
unto us at the Reseruation of Iesus
Christ. *I Peter 1. 13.*

Secondly, these *Principles* may
serue for singular consolation, and
so

1 Against the instabilitie of
this present life, while we looke
upon our abiding City in Hea-
uen. Thus the *Patriarchs* com-
forted themselves, *Heb. 11. 13.*

2 Against the griefe for the
death of our friends, why doe
we sorrow for them, that are so
happy ?

3 Against the many afflictions
of this life, the feare and care of
which should bee swallowed
with the hope of eternall life, as
these places shew, *Rom. 8. 18.*

For

For I count, that the afflictions of this present time, are not worthy of this glory which shall be shewed unto us.

2 Cor.4.17.18. For our light affliction, which is but for a moment, causeth unto us a farre more excellent, & an eternall weight of glory, while we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall; but the things which are not seene, are eternall.

4 Against the feare of death: for these Principles teach us to beleue that the dead are blessed, Reuelat.14.13. Then I heard a voice from Heauen, saying unto me, Write, Blessed are the dead, which hereafter dye in the Lord: even so saith the Spirit: for they rest from their labours, and their workes follow them. And that this death will be quickly swallowed up of victorious life, 1 Cor. 5.56, 57. The sting of death is
sinne

sinne, and the strength of sinne is
the Law.

But thankes be to God, which
hath givern us victory through our
Lord Jesus Christ.

These comforts will be the
more abundant, if we consider,
either the particulars of this glo-
ry, or the properties of it.

For the first, our glory in
Heauen may be thus shaddowed
out.

It consists of perfection of Ho-
linessse and Happinesse.

Our Holiness shall then be
perfect, we shall be without
spot or wrinkle, Ephes.5.27.
Gods people shall then be all
righteous, Isaiah 60.21. Thy peo-
ple also shall be all righteous. And
this perfection shall be both of
Nature and of Action.

In Nature, we shall be per-
fectedly holy, which may be con-
sidered in respect of the Holi-
nessse,

First, of our soules; Secondly
of

of our bodies, thirdly, of our soule and body together.

In our soules there shall be

I Exquisite knowledge; we shall then know as we are knowne, when that which is in part is done away: we shall no more understand as children, but shall haue our mindes enlightened aboue the knowledge of Prophets and Apostles, in this World: for God himselfe shall be our euerlasting light,
I Corinthians 13. 10, 11, 12.
 But when that which is perfect is come, then that which is in part shall be abolished,

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childishnesse, or childish things:

For now we see through a glasse darkely, but then shall we see face to face; now I know in part, but then shall I know, euen as I am knowne.

Isaiah

Isaiah 60. 19. Thou shalt have no more Sunne to shone by day, neither shall the brightnesse of the Moone shone unto thee: for the Lord shall be thine everlasting light, and thy God thy glory.

2 Freedom of will, when all the impediments of desire and endeauours shall be taken off, which now as fetters hinder us in communion with God, and as cords hale us after vanity, where it shall be also as easie to doe good, as to desire it.

3 Unspeakeable charity; our hearts being filled with all those affections that are now any way required in the Word of God, either toward God or man, 1 Cor. 13. 8. Love doth never fall away, the night bat prophesying be abolished, or the tongues cease, or knowledge vanish away. What is now the life of our liues more then to loue and to be beloued? This earthly loue is but a sparke in comparison.

Secondly,

Secondly, in our bodies, there shall be a perfect conformitie of all the members for the seruice of God and the soule, they shall be no more weapons of vnrightcouenesse, as they haue beeene; Rom.6. 13. Rom.6. 19.

Thirdly, in both body and soule there shall be,

1 The perfect *Vision* of the admirable beauties of GOD, which of it selfe is more worth then the *possession* of the whole World, and this *Vision* of God, shall not onely be mentall by contemplation, of which, 2 Corinthe. 12. 1. but also corporal: for Job auoucheth, Chapter 19.25. *For I am sure my Redeemer liueth, and he shall stand the last on Earth.*

Verse 26. *And though after my skinne, Wormes destroy this body, yet shall I see God in my flesh.*

Verse 27. *Whom I my selfe shall see, and my eyes behold, and none*

none other for Mee, though
my reynes are consumed within
Me.

We shall then see him perfectly in the creatures, and haue him perfectly in our selues, and behold the Trinity in the glory of it, after a way now unutterable.

3 The perfection of the *Image of GOD* in both: wee shall then be as he is, partaking perfectly of the Divine nature, *1 John 3. 2. 2 Peter 1. 4.* which is signified by those pure white garments mentioned, *Reuel. 3. 45. & 6. 11. & 7. 13. & 19. 8.*

Thus shall we be perfect in Nature.

The perfection of our *Actions* or obedience, shall then be obtained: we shall then serue God, and loue our brethren without all defect. We shall praise God with the *Angels* to all eternity: for that shall be the maine outward

ward seruice of God: for prayer shall then cease, *Reuelation 4. 10, 11.*

Thus of the perfection of holiness.

The perfection of happiness shall haue in it diuers things.

The first part of our felicity is acknowledgement in the Kingdome of Heauen: which is a worke of Christ, declaring us in particular to be elected of God, and his children, & friends. And this is more comfortable, because we shall thus be proclaimed the heires apparant of heauen, before God and all his holy Angels, *Math. 10. 32. Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heauen.*

2 Glorious liberty, reserved for the sonnes of God, unto that day, of which, *Rom. 8. 21.*

And this liberty may be considered two waies, viz.

1 From what \wr wee shall bee
2 To what \wr free,
For the first, we shall then be
free,

First from the torments and
miseries of the dainned in hell: we
shall haue an eternall discharge
from that most fearefull place,
which is promised us already in
this life, Rom. 8. 1. Now then
there is no condonamnation to them
that are in Christ Iesus, which
walke not after the flesh, but after
the Spirit, &c.

Reuelat. 20. 14. And death
and hell were cast into the Lake
of fire: this is the second death,
&c.

Secondly, from the displea-
sure of God; hee will never be
angry with us any more, there
shal be no more curse, or, Ana-
thema, Reuel. 22. 3. And there
shal be no more curse, but the
throne of God and of the Lambe
shal be in it, and his seruants
shal serue him.

And

Thirdly, from sinne, and the power to sinne: our holinesse shall be better then Adams in Paradise; he might sinne, but we shull be confirmed, as the Angels of Heauen: so as we shall not onely be free from sinne, but from the possibility to sinne, Ephes.5.

Fourthly, from all aduersary power; we shall never more be molested by Diuels nor by wicked men either spirituall, or corporall. There shall be a perpetuall triumph without warre, all our enemies shall be cast into the Lake of fire, *Reuelat. 21.8. Reuel. 10.14. Reuel. 2.3.* As we shall not lose a friend; so we shall not feare an enemy.

Fifthly, from all infirmity in our natures; as from ignorance, and all disabilities, from sorrow discouragement, hardnesse of heart, feare, and perturbations, *Reuelat. 21.4.* And God shall wipe away all teares from their eyes,

eyes, and there shall be no more death neither sorrow, neither crying, neither shall there be any more paine; for the first things are passed. And so also from all such graces, as suppose either imperfection in us: such as *Faith, Hope and Repentance*: or misery in the creatures without us, as *Griefe, Anger, Feare, Hatred*, and the like, *1 Cor. 13.*

Sixthly, from all inferiority and subiection, and seruitude, none shall be under the jurisdiction of others; all *Oeconomicall, Politicall, and Ecclesiasticall* relations shall then cease. Wee shall sit downe with *Abraham, Isaac and Jacob*, in the Kingdome of heauen, *Marth. 8. 11.*

Seuenthly, from all labour and affliction of life. Their labours shall cease and afflictions shall be cast into the Sea, they shall enjoy an eternall Sabbath, the true *Canaan*, *Reuel. 14. 13.* Then I heard a voice from Heauen, say-

ing unto me, Write, blessed are the dead which hereafter dye in the Lord, euen so saith the spirit, for they rest from their labours, and their workes follow them, &c.

Heb.4.9. There remaineth therefore arrest to the people of God, &c.

2 Thessal. 1. 7. And to you which are troubled, rest with us, when the Lord Jesus shall shew himselfe from Heauen with his mighty Angels, &c. And by labours, I understand also all the paines or difficulties we are at, euen about the service of God: for God shall be all in all.

Eightly, from all shame and blushing: There shall be nothing but honour and praise to all Eternity: whereas in this world the inward shame of some offence imputed, or committed, makes life it selfe many times a burthen, and there is little ease to the minde, but in the remembrance of the day of Christ, when it shall be remooued.

Ninthly,

Ninthly, from all Envy : Envy is said to be bitter, *I Cor. 3.3.* But when Charity shall be perfect, then shall that property of not enuying, bee made perfect too. *I Cor. 13.*

Tenthly, from all interruption both in holiness and felicity ; which in this life is grievous, and ariseth many times from good things, and good persons as well as euill.

Eleuently, from all the means of a naturall life, and from the inconueniences too : there shall be no need of meat, drinke, sleepe, marriage, raiment, physicke, nor the light of the *Sunne* : For there shall be no hunger, thirst, heate, cold, darknesse, or the like grievances, but we shall liue as the *Angels of Heaven, &c.*

And so in a word, we shall be free from the first things, *Revelation 21.4.*

Thus much of what we shall be free from.

Now followes what we shall
be free to.

First, we shall be free of Heau-
uen the most holy place. Heb. 10
19. Seeing therefore, Brethren
that by the bloud of Iesus,
we may be bold to enter into the holy
place.

Paradise: Luke 23.43. The
Iesus said unto him, Verily, I say
unto thee, to day thou shalt be with
me in Paradise.

Our Fathers house, John 14.
2. In my Fathers house are many
dwelling-places: If it were not so,
I would haue told you, I goe to pre-
pare a place for you.

The new Ierusalem, Reuelation
21.2. And I saw the holy
City, new Ierusalem, come down
from God out of Heauen, prepa-
red as a Bride trimmed for her
Husband.

The Heauen of Heauens,
which for lightnesse, largenesse,
purenesse, delightfulness, and all
praises of a place almost infinite-

ly excels all this visible world.
Nor shall the godly be restray-
ned onely to heauen, but they
shall be free of the new earth,
wherin dwells Righteousnesse
2 Peter 3. 13. But we looke
for a new Heauen, and a new
Earth, according to his promise,
wherin dwelleth righteouesesse,
&c.

Secondly, we shall be free to
the enjoying of the happy socie-
tie of all the glorious Saints and
Angels of Heauen, Heb. 12. 22,
23. But yee are come unto the
Mount Sion, and to the City of
the living God, the celestiall Je-
rusalem, and to the company of in-
numerable Angels.

And to the congregation of the
first-borne, which are written in
Heauen, and to God the Judge of
all, and to the spirits of just and
perfect men.

Thirdly, to the glorious
presence of GOD, and the
LAMBE; we shall alwayes

dwell in the Kings presence, Reuelation 21.3. And I heard a great voyce from Heauen, saying, Behold, the Tabernacle of G O D is with men, and he will dwell with them and they shall be his people, and God himselfe shall be their G O 'D with them.

Reuelation 21.23. And the Cittie hath no need of the Sunne, neither of the Moone to shine in it: for the glory of G O D did light it, and the Lambe is the light of it.

Reuelation 22.3,4. And there shall be no more curse; but the Throne of G O D, and of the Lambe shall be in it, and his seruants shall serue him.

And they shall see his face, and his Name shall be in their foreheads.

Fourthly, to all the treasures of Heauen; which are unexpressable, shaddowed out by some comparisons; as by being free

to

To eate of the Tree of Life, Reuelat. 22.2. In the middest of the streete of it, and of either side of the Riber was the Tree of Life, which bare twelve manner of fruite, and gane fruite emry moneth, and the leaues of the Tree serued to keale the Natiuns with, &c.

As also by being free to drinke of the water of Life freely, Reuelat. 21.6. And he said unto me, It is done, I am Alpha and Omega, the beginning and the end, and I will give to him that is a-thirst, of the well of the waters of life freely: even out of a Riber, that is pure as Christall, Reuel. 22.1. And he shewed me a pure Riber of water of Life, cleare as Christall, proceeding out of the Throne of G O D, and of the Lambe.

Thus of Liberty.

The third part of our felicity in Heauen, is Maiestly: all the godly shall be there seated as

Prince in Thrones of Majesty, and Prince-like splendour, being crowned with Crownes of glory; which glory shall be so great, that the Kings of the Earth are supposed to bring all their glory and honour to it, and yet all too little to shadow out this exceeding glory of all the Saints, *Reuel. 3. 21.* To him that overcometh, will I grant to sit with me in my Throne, even as I overcome, and sit with my Father in his Throne.

2 Timothy 4. 8. For henceforth is laid up for me the crowne of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me onely, but unto all them also that love his appearing.

Reuelation 21. 24. And the people which are saved, shall walke in the light of it, and the Kings of the Earth shall bring their glory, and honour unto it.

Which as it imports a perfection

ction of splendour in euery Saint,
so it doth not dissolve the de-
grees or order of glory, euery
man shall be aduanced in his
owne lot, Daniell 12. 13. But
goe thy way till the end bee;
For thou shal' rest and stand up
in thy Lot at the end of the
dayes.

I Corinth. 15.40. There are also heavenly Bodies, and earthly Bodies; but the glory of the heavenly is one, and the glory of the earthly is another. Patriarches, Prophets, Evangelists, Martyrs, shall not want their eminency in Heauen.

The fourth is dominion and rule ouer all creatures: that which we lost in *Adam*, shall be perfectly restored in Heauen, after the last Iudgement, *Ronel.2.26.* For he that ouercometh, and keepeth my words unto the end to him will I give power ouer Nations.

The fifth is, possession of all
X 5 the

the pleasures which are at Gods right hand, unutterable ioyes, riuers of pleasures. This is that, which in a sparing language is called the time of refreshing,
Act. 3.19. Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.

Psalme 16.11. Thou wilt shew me the path of life; in thy presence is the fulness of ioy; and at thy right hand there are pleasures for evermore. For if the ioy of the godly in this life be called,
1 Peter 1.17. A ioy unspeakable and glorious.

And if the Lord give them rynke out of the River of his pleasures in this world, as Psalme 36. 8,9. How much more shall it exceed all language in Heauen, called the Masters ioy!

The felicities which I haue here mentioned, are for the most part common both to soule and body.

Now

Now there is a peculiar felicity in Heauen, belonging to the bodies of men, which consists in that marueilous transfiguration of them to a condicione in respect of qualities, farre aboue what they are or can be in this world. Our bodies in generall shall be made like the glorious body of Christ, though on earth they are but vile, *Philip. 3. 21.* who shall change our vise body, that it may be fashioned like unto his glorious body, according to the working whereby he is able euен to subdue all things unto himselfe.

They shall enjoy eternall health: but of the glory of the body, I haue intreated before, in the use of the doctrine of the Resurrection.

Thus of the parts of this glory.

The adiuncts of it follow.

And so there be foure things in the consideration of the glory to come, should much affect us

First, that it is a glory unspeakē-

speakeable, that is, it is so great, that no language on earth can describe it. For though we mention those fore-said parts of it, yet our narrow hearts and mouthes are infinitely straitned in comparison of the full glory of man in these things, *1 Corinthians 2.9.* But as it is written *The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him, &c.*

Secondly, that it is *certaine*, and we cannot be disappointed of it: else it were uncomfortable to heare of so much felicity and holinesse, and yet not be sure to possesse it. The certainty of it, that *G O D*, will bestow such glory, may appeare diuers wayes.

First, there is an act or Ordinance for it in Gods eternall Counsell, *2 Timothy.2.19.* But the foundation of *G O D* remaynetb

weth sure, and hath this Seale; The L O R D knoweth who are his : and Let every one that calleth on the name of Christ, depart from iniquity.

Ephesians 1.4. As he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in loue.

Romane 8.30. Moreover, whom he predestinate, them also he called; and whom he called, them also he iustified; and whom he iustified, them bee also glorified.

Matthew 25.24. Come ye blessed of my Father, inherite yee the Kingdome prepared for you, from the foundations of the World.

Secondly, Christ purchased it with his owne bloud, Ephesians 1.14.

Thirdly, Christ hath made intercession, when he was on earth, unto his Father, that hee might

might haue his redeemed Ones
to be where he is, John 17.11.
And now am I no more in the
World, but these are in the World,
and I come to thee, holy Father,
keepe them in thy name.

Verse 24. Father, I will that
they which thou hast giuen me, be
with me, evn where I am; that
they may behold my glory, which
thou hast giuen me: for thou louedst
me before the foundation of the
World.

Fourthly, God, hath made us
many promises, and giuen us not
onely his word, but his oath to
assure it unto us, Hebr.6.17.
So God willing more abundantly
to shew unto the heires of promise
the fablenes of his Counsell, bound
himselfe by an oath.

Verse 18. That by two immuta-
ble things, wherein it is impossible
that God shoulde lie, we might haue
strong consolation, which haue our
refuge to hold fast the hope that
is set before us, &c.

Fifthly, He hath sealed to it
not onely in the Sacrament, but
by his Spirit, which will be our
witness, and is our earnest, Eph.

I.13. Wherein also after that yee
beleaved, you were sealed with the
holy Spirit of promise.

Verse 14 Which is the earnest
of our inheritance, untill the re-
demption of the possession purcha-
sed unto the praise of his glory.

Sixtly, He hath begunne eter-
nall life in us already.

Seventhly, Christ is gone into
Heauen, of purpose to prouide a
place ready for us, John 14.3.
And though I go to prepare a
place for you, I will come againe
and receive you unto my selfe,
that where I am, there may yee
be also.

Hebr. 10.19. Seeing therfore
Brethren that by the bloud of
Jesus we may be hold to enter into
the holy place.

Verse 20. By the new and li-
ning way, which he hath prepa-
red

red for us through the Veile,
which is his flesh.

Thus of the certainty of it.

The third thing, is the eterni-
ty of it; all this glory were the
lesse, if it were thought it would
euer end: but it shall neuer end:
for,

First, nothing of it shall be lost,
or decay.

Secondly, there shall be no
death there: for death and hell
are cast into the lake of fire.

Thirdly, there shall be no
old age, or withering condition
in men that possesse it: it wi-
theres not, *1 Pet. 1.4.* To an inhe-
ritance Immortall and undefiled,
and that fadeth not away, reserved
in Heaven for you.

Fourthly, God being all in all,
there shall be no wearinesse, no
fulnesse of affections or faciety,
no loathing.

Divines are wont to shadow
out eternity; by the similitude of
a little Birde drinking up a drop
of

ile, of Water out of the Sea. If euery
enne thousand yeeres the Bird
should come and drinke up but
one drop, yet the Sea might be
drye at length: but yet this la-
ting of the Sea, is nothing in
comparison to the lasting of the
glory of Heauen.

Fourthly, and unto these may
be added the proximity of it:
the day of the *Lord* is at hand:
it were some lessening of
our happiness, if it
were a long
time to
it.

FINIS.

